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Hasbeiya.

LETTER FROM MESSRS. THOMSON AND
VAN DYCK, JULY 22, 1851.

New Station—Sidon.

THE intended occupancy of Hasbeiya as a station, by the Syria mission, has already been announced. Soon after the decision was made, John Wortabet removed thither; but Messrs. Thomson and Van Dyck, to whom the charge of the operations of the mission at Hasbeiya is committed, are expecting to reside at Sidon. It is known already to the readers of the Herald, that the latter place is regarded by our brethren as a field of much promise. In the present letter, indeed, Messrs. Thomson and Van Dyck speak of it as follows:—"For many years there have been in Sidon cases of interest, mostly traceable to the self-denying labors of the pious and zealous Gregory Wortabet. When Dr. Bacon and Dr. Van Dyck passed through the place in February last, they spent the night at the house of the American consular agent. Several persons called on them in the evening, and in the course of the conversation it appeared that there was quite a number of enlightened persons, who would heartily welcome a missionary among them; that if preaching should be commenced, there would soon be a considerable congregation of regular attendants; that the persons alluded to were known to each other, though not openly declared Protestants; and that the general state of dissatisfaction, prevailing among the various sects of nominal Christians, gave ground to hope for a wide field in which to sow the seed of the truth. These statements accorded with what had come

to the knowledge of the mission from other sources; and the time which we have spent there since, and the intercourse we have had with the people, have served still more to strengthen our hopes and raise our expectations of a speedy harvest in that part of the field."

Formation of a Church at Hasbeiya.

But the present communication refers mainly to Hasbeiya. It has seemed advisable, for some time, to organize a church in this place; but the necessary arrangements could not well be made till last summer. In addition to the brethren who reside there, several persons in other places are highly esteemed for their piety. The subjoined extract will excite pleasant emotions in many hearts.

At Rasheyet el Fukhar resides Elias Yacobi, a member of the Beirut church; and there is another humble Christian in the same place, who has endured stripes, imprisonment, cruel mockings and other kinds of persecution, for the sake of the gospel, and all with a meek and forgiving spirit. Our Christian brother Yacobi forcibly reminds us of that beautiful verse,

Though seed lie buried long in dust,
It sha'nt deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop.

Many years ago Mr. Bird established a day-school in a village, where the pupils were taught to read the Bible. Our good brother may remember a young man, the son of the teacher of this school,

who used to come occasionally to Beirut for his father's monthly stipend. That young man is now Yacobi el Hakim, formerly a juggler, slight-of-hand trickster, and given to much wine; but now he is a sober, steady man, and, as we hope, a true Christian, who dates his first religious impressions and knowledge of the truth from what he learned in Mr. Bird's school. To this man's influence may be traced the first enlightening of Tannus Kerem, formerly a native assistant of our mission in Jerusalem, and now with the brethren of the Jews' Missionary Society in Safed. He also has a disciple named Dahir Abdû, in El-Khiyam; and Dahir also has a disciple in one of his neighbors; and so the leaven is spreading. These two men, Yacobi and Dahir, have a knowledge of Scripture, which surprises as well as delights; and being naturally shrewd men, they have a power of argument which their adversaries cannot gainsay or resist. They are both physicians, and are in the habit of making long tours through Hauran and the parts east of the Jordan, as far south as Kerek; and to those parts they have gone, and will continue to go, preaching the gospel of the kingdom. The results of this school of Mr. Bird are known only to Him who chooses the weak things of this world to confound the things which are mighty. To his name be the praise, and be ours the encouragement which these facts afford!

Dr. Van Dyek repaired to Hasbeiya on the 27th of June, to complete the necessary arrangements preparatory to the formation of a church. "Though the whole town was in commotion," our brethren say, "complaining to the government, and against the Emir; and though some of our friends were suffering gross injustice at his hands at this very time, all remained quiet, and took no part in the disturbances, and seemed to have their thoughts on better things. Satan did, indeed, endeavor to make a breach between two of the members of the church, who for years have stood in fraternal Christian love; but it did not go further than a complaint on the part of the one because of the want of forbearance on the part of the other; and it only lasted for about six or eight hours. The sun went down upon it; but before the moon rose all was set right."

Mr. Thomson subsequently arrived, with Tannus el Haddad, as delegate from the Beirut church; and the formal constitution of the native brethren into a body of Christian disciples took place on the 5th of July.

At ten o'clock in the morning they were all with one accord in one place,

the place where prayer was wont to be made. After a sermon from Acts xv. 41, a letter dismissing certain members from the Beirut church was read by Deacon Tannus el Haddad; and sixteen persons were organized into a community of believers, on the platform of the evangelical church at Beirut. Of these sixteen, eleven are males and five females. There are two others whom our native brethren would have been ready to receive; but they themselves hesitated about coming forward, and finally concluded to wait another opportunity. It was a most solemn and interesting occasion. Every heart seemed to be full of emotion and overflowing with joy. It was a day that will long be remembered.

In the afternoon the church met for prayer and consultation in relation to the election of deacons and the committee. The meeting was conducted by Deacon Tannus, aided by John Wortabet; and after a season spent in devotion and conference, it was decided that one deacon and one committee-man were all that the present state of the church required. The brethren convened again in the evening, when the election took place accordingly. The business was conducted with the utmost propriety, order and Christian feeling. Mr. Thomson was also requested to act as pastor of the infant church; and the hope was expressed that God would soon give them a native pastor, fully qualified for the work.

Sabbath Services—John Wortabet.

Sabbath morning, after an excellent and appropriate sermon by our young brother Wortabet, on 1 Corinthians, xi. 23, a brother who had been providentially kept from being present at the organization of the church, was received by publicly assenting to the articles of faith, and adopting the church covenant. The deacon elect was then ordained by prayer and the laying on of hands; after which the Lord's supper was administered for the first time in Hasbeiya, according to the simple institution of the Savior. The occasion was one of deep and touching interest throughout. The exercises commenced at nine o'clock, and lasted until nearly twelve; and although the day was extremely hot, the services were so varied, solemn and delightful, that, instead of weariness, each succeeding one seemed to awaken new and more intense emotion in the hearts of all.

And when the closing hymn had been sung, and the benediction pronounced, the native brethren, inspired by one common feeling of Christian affection, began to embrace and salute each other "with a holy kiss," according to the oriental method, breathing all the while some short prayer, or giving utterance to a brief but hearty thanksgiving. The good deacon from Beirüt, with glistening eyes, repeated aloud the words of devout old Simeon, when holding the infant Savior in his arms, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." This manifestation of fraternal love was so sudden, spontaneous and natural, as to be truly delightful and very affecting. We who had known this people from their first movement towards evangelical religion, could scarcely recognize in these humble, devout, and spiritual worshipers, the rude, noisy, ignorant and worldly company that then caused us so much anxiety and trouble. "Verily, what hath God wrought?" was the spontaneous thought of every one.

Long and dark has been the way in which the Lord has led this little flock. Through great tribulations and sore temptation have they finally entered into Christ's visible kingdom. May we not cherish the glorious hope that the same hand that has upheld and guided them thus far, will ever conduct them by the right way, until they all reach in safety that eternal rest which remaineth for the children of God. They will no doubt encounter much reproach and persecution; and we command them to the continued and affectionate prayers of all God's people. Many have long sympathized with them in their sufferings for Christ's sake; and while they now rejoice with them in their joy, let them not forget that they are still in the wilderness, surrounded by savage beasts and wicked men. May this church in Mount Hermon ever more be refreshed with richer dews than those which mighty cool its hoary head!

After recess the church again assembled. A sermon on the subject of baptism was preached, and the ordinance was administered to the unbaptized children of the church.

The testimony contained in the following extract will be read with unfeigned pleasure.

Before closing this account of the organization of the church in Hasbeïya, we feel constrained to mention our great

satisfaction with the labors of our young brother Wörtabet. It is sufficient to say that our highest hopes in regard to him are fully realized. With such a teacher, physician and pastor, we regard the church of Hasbeïya as well supplied. He is acceptable to the people, is an interesting and instructive preacher, and takes his stand at once at the head of the medical profession in that region. We hope to see him regularly ordained pastor of this little flock at an early day.

Aintab.

LETTER FROM MR. CRANE, JULY 29, 1851.

THE subjoined extracts exhibit a state of things at Aintab which must be contemplated with the deepest interest. We may hope that the death of Dr. Smith will be followed with a rich blessing.

Religious Inquiry.

Not long after we conveyed the body of our departed brother to the grave, on that very day, indeed, it was manifest that God's Spirit was in the midst of us. Never have I been called to divide the word of life to a more earnest and anxious audience. I have seen more weeping, more emotion, even in this congregation; but the profound solemnity which pervaded many hearts, made the preaching seem to me like dealing in reality with the life and death of souls. A deep conviction of sin, as committed against God, seemed to become a prominent feature in the work. Many have been the precious interviews which it has been my privilege to hold with persons who came to ask, "What must I do to be saved?" And not only did they repair to the missionary; but as they met the more active members of our little church, in the street even, they would reiterate the great question which revealed the agitation within. This had its effect. It was not long before a number of the church members began to be awakened. At midnight would the prayer of contrition ascend, as several have since stated. Backsliders came also, confessing their sins and coldness, and entreating prayer in their behalf.

One circumstance which tended as much as almost anything to fill us with hope, was the deep interest which four young men, whom we hope soon to see entering upon a course of

more direct preparation for licensure, took in this new awakening. After the afternoon service of the Sabbath following Dr. Smith's death, they came unmasked to my study for the express purpose of proposing a season of prayer. And could you have heard them pour forth from full hearts their prayers for the Spirit's descent upon their brethren, you could not have resisted the feeling, "Surely, God is in this place, and I knew it not." At times they could only give utterance to their emotions in tears. As they rose from their knees, their first united question was, "What can we do to bring down God's blessing?" When such Aarons and Hur stand by the missionary, how can his heart sink?

For several weeks the congregations increased, the place of meeting having been regularly crowded to overflowing. "Last Sabbath," Mr. Crane says, "was one of the most impressive and solemn we have ever had."

Wants of other Places.

While in the midst of these most interesting events, earnest solicitations for missionaries came in from the regions round about us. While Dr. Smith was sick, a delegate arrived from Killis, empowered to bear all the expenses of a missionary to that place and back; and when he was told that none could then go, his countenance fell. Never shall I forget the words which he uttered, as with his eye on the ground, after a moment's pause, he said, "But how can I go back, and tell them that no missionary can come? They are waiting my return. They will come out to meet me, and welcome the missionary; and how shall I meet them and tell them?" Oh that the words of this man, pleading for a messenger of peace, might enter the heart of the young men in our seminaries in America!

Soon another appeal came from Killis; but there was no missionary to go. Very recently intelligence has reached Mr. Crane, that several in that place are "inquiring with burdened hearts what they must do to be saved!" Urgent applications for help have also been received from Arabkir, Harpoot, &c.

Unexpected Development.

Within the last few weeks there has been a most remarkable movement in the Armenian church in this place. Not long since a supply of Mr. Goodell's commentary arrived; and it seemed to be sought after as eagerly by the Armenians

as proper, as by our own community. It was read first in little circles. But this did not continue long. The light was too bright to be concealed in a corner. Persons who seemed more advanced than the rest were soon called upon to exhort. A tent was hastily erected, similar to the one in which our congregation worships weekly. One or two of the young men who have been mentioned as candidates for licensure, were invited to address the assembly.

But this reached the ears of the Bishop, who ordered the crowd to disperse, adding that the church was the place for them. On the following Sabbath, he felt it incumbent on him to take a more decisive step; and he denounced all who read the books of the Protestants, or had anything to do with them. Upon this one of the more prominent inquirers after the truth arose and confronted him to his face, in presence of the whole assembly, accusing him of endeavoring to keep from them the knowledge of the way of life. He then turned to the priests, and quoted Ezekiel xxxiv. 2. The effect was such as might have been expected.

Next day the Bishop was summoned before the Turkish court to answer to several serious charges. The people had caught the spirit of freedom; and there, in the Turkish court, they openly declared that they would no longer have this man to rule over them. The friends of the Bishop opposed; but were at once overruled by the people. The result was that he was found guilty of a misdemeanor worthy of banishment, and was ordered peremptorily to leave the city within two days; and so imperative were the awakened people, that when his friends came forward with bail, they would not receive it, but demanded the strict execution of the sentence. The Bishop was, therefore, kept in close confinement, and armed guards were sent to collect his goods. But before the two days had expired, through bribery no doubt, instead of going into banishment, he returned again to his house, but with his authority vastly weakened.

Constantinople.

LETTER FROM MR. EVERETT, JULY 25,
1851.

The Protestants at Nicomedia.

MR. EVERETT made a visit to Nicomedia last summer; and in a letter of the foregoing date, he

describes the condition and prospects of the Protestant community in that city. He found the church in a pleasant state; and on the part of some there was more than usual prayerfulness. "The pastor," he says, "while he is deeply afflicted by the loss of his wife, is earnestly devoted to his work." The following statements show that our brethren have gained the respect and confidence of those who were once their persecutors.

There is the most perfect intercourse between the Protestants and the old Armenians of Nicomedia. Indeed, our brethren are employed by the latter in preference to others. One of the priests who is opposed to the cause of spiritual Christianity, is building a large house, and hires carpenters and masons from the ranks of our brethren. When he was expostulated with by the more bigoted Armenians, he replied that he did not get the Protestants to make him a Protestant, but to build his house; and that he should employ whomsoever he pleased. This illustrates the good reputation our people have for integrity and fidelity in the things of this world.

Our brethren at Nicomedia have a good reputation with the Turkish authorities. Not long ago a young man became a Protestant, whose father had built him a house, and given it to him as his portion. But when he became a Protestant, his father demanded of his son the value of the house in money; and as he had none at his disposal, he was thrown into prison, and all thought that his dwelling would be taken from him. The brother who has the business to do with the Pasha, reported the case to one of his men, who promised to arrange it. The grand council decided that the father had no right to demand money for the house, till after he should be dead; and so the house remains to the young man, and he was liberated. Through the same kind endeavor to do the Protestants justice, our brethren at Adabazar have been delivered from the machinations of their enemies.

The school taught by Baron Simon, a graduate of the seminary, is increasing in interest and in the number of its pupils. It now has more than sixty scholars, and at least thirty of them come from the families of the old Armenians. The gospel is taught with great faithfulness and particularity; and as the children cannot come out on the Sabbath to the Sunday school, they all carry their Testaments home with them, and are requested to read six chapters every Sab-

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bath, and also other good books, the parents often listening, delighted to see their children making such progress in knowledge. We hope that much good seed will be thus sown, which will spring up after many days. I have just established a colporter there, and made him book agent, and opened a book-store on a larger scale than formerly. The brethren anticipate much good from this assistant. He is esteemed by them all, and is apt to teach. He is a brother of Baron Vertanness, and possesses much of his spirit.

Mr. Everett states, in conclusion, that the books published by the mission are sought for with increasing avidity. And where these go, a demand is created for the living preacher. Thus the leaven of the Word is spreading in every direction.

**LETTER FROM MR. DWIGHT, AUGUST 6,
1851.**

State of the Churches.

THE following extracts exhibit a less favorable view of the spiritual condition of the native brethren at Constantinople, than many may have been led to anticipate. And yet there is nothing in the state of these churches, which thousands of pastors in our own land are not compelled to see and lament, in the flocks which have been committed to their oversight. Still the friends of missions will do well to remember these Armenian disciples in their supplications! There is a mighty work to be done in Western Asia; and the effective presence of the Spirit is constantly needed.

For some time past there have not been that life and activity in our churches which we always wish to see. On the contrary, I must report that a spiritual coldness has apparently prevailed among the members to a great extent, though a few have always maintained a spirit of prayer and faithfulness.

But while the churches have been in this state, it is somewhat remarkable that new minds are continually coming under the influence of the truth, in a greater or less degree. Not a Sabbath passes when we have not some new hearers at our places of worship; and almost constantly some are to be found who may be regarded as sincere inquirers after the truth. These are generally from the lower classes.

Among the middle and higher classes, there is a gradual spreading of Protestant sentiments secretly; but none seem

at present ready to come out and avow themselves as really on our side. We have reason to believe that there is much discussion among them, and that it is becoming quite common for men to acknowledge and maintain in these discussions, that on the main points the Armenian church is wrong, and the Protestants are right. But what they need is the influence of God's Spirit to convince them of their sins, and lead them to feel their personal and perishing need of the Savior. Many of the better informed Armenians wish well to the Protestant cause, and rejoice in every sign of its progress, merely because they have become fully satisfied that the Protestant element alone can raise the Armenians as a people, and give them a name and a place among the nations of the earth.

Need of a larger House of Worship.

I am persuaded that if we could have a regularly built church, of inviting external appearance, and with well arranged seats, &c., capable of holding five or six hundred people, a very important step would be taken towards gathering in very many respectable people, who are now waiting for one another, and waiting to see what is coming out of this movement. From their point of view there is something low and degrading in the present appearance of the Protestant community, most of the members being from the lower classes of society, and having no place of worship, except hired rooms in dwelling-houses. The erection of a substantial church would give an appearance of stability to our cause which, in the apprehension of such minds, it has not at present. A church is also a public place, where everybody feels free to go; but it is not so with a dwelling-house. Furthermore, some of this class of Armenians of whom I am speaking, are actually urging upon our brethren the absolute necessity of their having a church, and suggesting to them that if they cannot procure the necessary funds from America, they may from England!

Mr. Dwight gives the subjoined items of intelligence at the close of his letter: "Pastor Avedis of this city has gone to Aintab to labor six months, his family remaining here. On his return, Pastor Simon expects to spend six months more in the same place. Mr. Ladd is making preparations to remove here with his family. Mr. Stephen Hachadurian, brother of pastor Simon and pastor Apisoghom, has been called to settle as pastor over the Broosa church, and has accepted the call."

Trebizond.

LETTER FROM MR. POWERS, AUGUST 4,
1851.

Persecution in Marsovan.

THE August Herald contained a letter from Mr. Powers, giving an account of his return from Sivas to Trebizond last spring. It will be remembered that he spent five days at Marsovan while performing this journey, and that he found two men there who have been publicly known as Protestants for some years. In July last Mr. Powers visited Marsovan again. His letter will doubtless be read with interest.

On my arrival here, ten days ago, I was disappointed in not finding either of our two Protestant brethren. With several others they were, and had been for about six weeks, prisoners at Amasia, twenty-four miles distant. For two weeks they were kept in close confinement; and one day they were chained together, two and two.

Some months ago the body of the Armenians in this city, who technically call themselves "the poor," brought a suit against their primates for large sums of money unjustly exacted of them. There is not a shadow of doubt as to the justice of their claims. Our two Protestant brethren had espoused their cause; and one of them, being a man of some property and highly respected, was regarded as their leader. As the shortest way of settling the controversy, it was actually resolved by the primates to murder one of the party of the poor, and send into exile five others, among whom were our two Protestant brethren. In order to throw the guilt of the murder upon the poor, they were summoned and brought by police officers to the court-house, at a time when the individual to be killed was known to be there. They arrived a moment too soon, and prevented the murderous purpose; and the individual escaped in a female dress, and arrived in safety at Samsoun, where he encountered two police-men, sent by the Pasha of Amasia for his apprehension; but he was delivered from them by the interference of the English Consul of that place; and he was subsequently sent to Constantinople.

Two days afterward, the other five were taken from their beds in the night by officers of the government, carried to Amasia, thrust into the inner prison with murderers and other culprits of the worst

kind, and chained two and two, as I have already remarked. And what was their offence? Will it be believed that the members of the council of this city, including the Governor, Judge and Mufti, signed a document setting forth that these men had made a violent assault on the court? It was in vain that they declared that they were brought to the court-house by police-men. Their exile had already been determined on.

It should here be stated, that since my visit to this city in March Protestant principles have made considerable progress; and that the severity of these measures is aimed against Protestantism, with a view to its extermination. The Pasha of Amasia, by a bribe of four hundred and fifty dollars, was made the willing tool of the oppressive and persecuting Armenians.

No sooner was my arrival in this city known, than a letter was sent to Amasia; and the men who had enjoyed the liberty of the city by giving bail, were again thrust into prison. But this act of injustice, as soon as it was known in this city, produced such an excitement that the primates were obliged to give an order for their immediate release; and the prisoners returned to their homes. It is said that while my coming here was the occasion of their recommitment, it is also the occasion of their entire release; and that, but for this circumstance, they would not probably have seen their homes again very soon. In the end, therefore, the very efforts of the enemies of the truth to oppose its progress have been overruled for its promotion. Instead of getting rid of any one by murder or exile, all are here. And the fraud, deceit and baseness of the Armenian primates, as developed by this controversy about pecuniary matters, have led many to seek after a more excellent way, and listen to the gospel with great attention.

That there is special encouragement to preach the simple and saving truths of the gospel at Marsovan, will appear from the following extract.

My room has been filled every evening since I have been here; nor have I generally been left alone in the day time. No day has passed when I have not preached the gospel, including the evening, to more than forty persons. Yesterday, at the forenoon service, sixty or more were present. At the afternoon service women began to collect about the door, (the usages of society not per-

mitting them to sit in the same room with the men,) when they sent for my traveling companion, a member of the Trebizond church, to preach to them in another room; and he did so for two hours or more, and was listened to with great interest. The number of women soon increased to thirty-six. On being dismissed, they came into my room, where we sang a hymn, and I gave them a short address, and prayed with them. In the evening numbers attended who were not present during the day; so that we must have preached to more than one hundred.

This morning, before I was dressed, ten men came to hear the gospel; and at noon twenty or more women repaired to my room, saying that they had heard I was to leave to-morrow, and they wished to hear me preach to them once more. Two small companies, one of men and another of women, have since been here. Among the two or three hundreds who have listened to our message, not a sound of opposition has been heard. I have never passed such a period of ten days any where. It must not be supposed, however, that all who come to us, or the greatest part of them, are serious inquirers after the truth. But whatever be their motive, it is no small thing to have preached the great truths of the gospel to so many perishing souls.

At the conclusion of his letter Mr. Powers remarks: "I shall leave a native helper here; but the place calls loudly for a preacher. Who and where is he? The Lord send forth laborers into his harvest!"

Madras.

JOURNAL OF DR. SCUDDER.

THIS Journal of Dr. Scudder shows what progress the religion of the Bible is making in India. Though the number of conversions from heathenism to Christianity has been less in this country than in some other parts of the world, changes are taking place which must needs loosen the very foundations of Hindooism.

A Wife restored.

The case described in the subjoined extract has excited unusual interest in Madras. The friends of missions will rejoice that truth and righteousness have triumphed.

JUNE 11, 1851.—A young brahmin of the highest caste, named V. Steenavassa Charry, not long since forsook his idols, and was baptized by the Rev. Mr. Sym-

monds, of this city. A writ of habeas corpus, for the production of his wife, was returned to the Supreme Court on Saturday. The wife appeared, attended by her aunt. Sir William Burton, while delivering judgment, was many times much affected, almost to tears. He began by saying that this was the most important case that had ever come before the Supreme Court, while he had had the honor of being one of its judges. The case to be determined, he said, is one where redress is to be given for rights infringed. The question is not whether this is a marriage, but whether the husband shall exercise his rights over the wife. If we consult Hindoo law on this point, his rights are in every degree absolute.

The judgment was, that the wife should be restored to her husband. His Lordship then ordered the wife, a girl of fifteen, to walk over to her husband, who was seated on the other side of the court-room. She refused to go. Her husband was told to take her hand, and lead her into his Lordship's room; but the hand was not to be obtained. Sir William entreated her to hear him, as she would a father, and advised her, in the most soothing language, to return to the man to whom she had been married. No effect was produced; and it was found necessary to have her removed by a European constable to his Lordship's room.

The aunt and father of the girl now commenced their proceedings, the old woman screeching and yelling, tearing her hair, and making attempts to reach the child. It took the force of two or three men to keep her back. She would not be pacified. She rushed down stairs, threw herself on the pavement, beat her head, pulled her tongue, and went through all the demonstrations of the most frantic grief. But she soon became tired of this; and, jumping up, she declared that the only way to soothe her sorrows was to die. Dashing through the crowd, she rushed into the sea, but only far enough to wet her knees, all the time calling upon the old man to do the same. His inclinations, however, did not tend that way. For safety's sake, they were both marched off, and locked up for a short time in the police court.

The scene before the Supreme Court was most exciting. It was a riot in small way, hundreds of brahmins shouting, uttering imprecations, and, with closed fists and waving arms, menacing the building with its contents. The door

at the foot of the stairs was obliged to be guarded with peons; for the mob seemed inclined to take the place by storm, actually charging the peons, and using every endeavor to force their way, as if with the intent of rescuing the young wife. The front opposed to them was too strong, however; and, on the order being given, the peons soon cleared the square of the vociferating brahmins. As there was much confusion about the court-house, the parties were detained for an hour. Afterwards a carriage drove into the compound of the court-house, when Steenavassa and his wife, with Mr. Symmonds, proceeded to their place of destination.

After it was decided that the wife should be restored to her husband, the court ordered that, while she was under his care, she should be permitted to partake of food prepared by herself, after the manner of her caste; that she should not be forced to partake of food with her husband, or any food or drink calculated to forfeit her caste, or to do any act having that effect; and that she should be allowed to speak to her parents or either of them in the presence of her husband, once on every Monday, for an hour between twelve and one o'clock.

Anti-missionary Movement.

The anti-missionary meeting held at Calcutta a few months since is a very significant event. Though brief notices of this extraordinary assembly have appeared in some of our newspapers, the annexed description of it will be read with lively satisfaction.

There has been a great anti-missionary meeting held in Calcutta of late, the object of which was to consider whether a Hindoo, converted to Christianity, can be readmitted within the pale of Hindooism, after the performance of a certain penance in the shape of an atonement. The proposal which was made on the occasion was as follows: "If a Hindoo forfeit the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shasters, knowingly and deliberately, and if he afterwards express his contrition, and pray to be restored to its privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" After this was read, the assembly seemed to be almost unanimous in the opinion, that a transgressor, whether a Christian convert or any thing else, was in every way

entitled to absolution, provided his professions of repentance were sincere. And his absolution will be so complete that his children will be as pure Hindoos, as if no stigma had ever attached to their progenitor. The chairman read the mode of purification which it was proposed to adopt, and alluded to the old mode of expiating offences by wandering for forty-eight years as an ascetic, the hardship of which, he said, is more than human nature can bear. A milder form was therefore substituted, consisting of the presentation of some hundreds of kine and some kahums of cowries or shells. And the number and quantity of these presents are to be regulated by the caste of the person seeking admission.

The Friend of India, from whom I have been quoting, in commenting on this meeting says, "We cannot but think that the assembly itself, and the resolutions expressed and adopted at it, constitute one of the most important events that has occurred in India in the present century. It was in fact, though not in name, a Hindoo protest against one of the most prominent evils of the system of caste, which has for centuries been considered as the bulwark of Hindooism. The projectors of this scheme believe that many of those converted to Christianity would gladly return to their ancient creed. We think that for every Hindoo who may return to his caste by the widening of this portal, a hundred will be induced to quit the institutions of Hindooism."

The Friend of India goes on to remark, "We have one word more to say, and it is rather for our readers in England than those in India. We have heard a great deal too much of late of the small number of converts made in Bengal, and of the gradual extinction of missionary usefulness. The meeting of which we have just spoken, is in itself a sufficient answer to all such calumnies. The very foundations of native society must have been shaken, before men, aptly described as more Hindoo than the poorans, would come forward with a proposal for lightening the massive chain which has so long crushed the intellectual and religious activity of one-eighth of the human race, and that for the avowed object of saving Hindooism from the encroachments of Christianity. The meeting, it is evident, looked upon the missionaries as the great enemies whose exertions and activity required to be baffled; and while they acknowledged that it was

hopeless to attempt to supplant them as educators of youth, declared that their influence was making itself felt through every grade of native society."

The number of native gentlemen assembled in the meeting may be roughly estimated at three hundred, nearly a hundred of whom were brahmins. The chairman was a rajah, best known among his countrymen for his valuable contributions to Sanscrit literature, and his inflexible adherence to every dogma of the poorans. His chief supporter, Rajah Kalee Krishna Bahadour, maintains a regular council of pundits, whose decisions on matters of ceremonial or religious observance carry as much weight in Calcutta, as those of the Pope in the Catholic churches of Europe. They are the very men who led the agitation against the act for securing liberty of conscience, and who wish even now to strip every Christian convert of his ancestral patrimony. Yet men of this stamp, the most orthodox supporters of the ancient system, have begun to acknowledge that the chain of caste is perhaps a little too tight, and that it may be possible to give additional strength to the body corporate by a slight relaxation of its stringency.

Burning of a Widow.

It is painful to read of incidents like the following; but it is gratifying to find that the courts of law readily take cognizance of such cases.

18. Another suttee has taken place in the Dhoolia Talooka. The woman seems to have been most resolute in her determination to be burnt, resisting her husband's importunity before his death, and avowing that she would ascend the funeral pile. She further declared that she had done so twice before, at the decease of her present husband at the close of their two former states of existence, and that she would do the same now for third time. She further said that as she and her present husband were to be born again twice, or were to exist in two future states, she would perform the same rite at the end of each of these. When the people saw that she was determined to sacrifice herself, they began to ask her to reveal to them something with regard to future events; and she at once told them that it had been disclosed to her by the goddess Suttee, that the British rule would soon cease, and would be succeeded by another rajah. The people now began to believe all that she told them more than before, and were to

be seen flocking towards her house in great numbers, for the purpose of worshiping or paying their respects to her. This poor creature seems, however, to have been strongly influenced by the brahmins, twenty-three of whom were brought to trial as aiders of the suttee. Nine of the number were convicted and sentenced to fines and imprisonment, with hard labor, from one to three years.

An important Conversion.

Dr. Scudder has furnished an account of the baptism of Gyanendro Mohun Tagore at Calcutta, according to the forms of the Episcopal church. Respecting this individual the Friend of India says :

"He is the only son of Baboo Prosunno Kooman Tagore, the well known government pleader in the Sudder court, and is said to be a man of deep reading and a reflective character. He is, moreover, upwards of twenty-five years of age; so that the bigoted portion of the native community have no opportunity of promulgating their ordinary fables about the influence exercised by the missionaries. He has scarcely ever held any communication with them; and his convictions are said to have been gradually maturing themselves in his own mind for the long space of ten years. His wife, who died a short time since, is understood to have received instruction from him in the great principles of the Christian faith, and to have died declaring her reliance on Christ as her Savior. An anecdote is in circulation respecting her profession of faith, which reflects the highest credit upon Krishna Mohun Banerjea; but as it has not yet appeared in any of the journals, it might be indecent to give it publicity. Under ordinary circumstances the new convert would have been at once thrown from a position of influence to the greatest poverty; but it is rumored that at the last moment the feelings of nature prevailed over those of the Hindoo, and that his father was generously induced to make him a competent and even liberal provision. There have been many converts from the upper ranks of Hindoo society; but this is the first instance, we believe, in which sacerdotal rank has been combined with wealth, and it has created a proportionate sensation. The old orthodox conservative Hindoos have, indeed, had much to startle them of late. First, there was the great meeting at which the most orthodox spoke out boldly of the necessity of lightening the chain of

caste; then came the rapid series of conversions among the respectable classes through the missionaries of the London society; and now one of the 'Baboes,' whose pedigree, family and fortunes are intimately associated with whatever is distinguished in Hindoo society in Calcutta, has severed himself from the ancient creed."

The restored Wife again.

The case of the young brahmin's wife, it seems, was not finally disposed of by the decision of Sir William Burton. It may be hoped, however, that there will be no further question raised by the enemies of Christianity.

Aug. 11. Great efforts have been made to obtain another writ of habeas corpus to bring up the wife, mentioned under date of June 11, before the Supreme Court. It was represented by the counsel of her father and mother, that she had been unwilling to remain with her husband. Instead of a writ being granted, however, Sir Christopher Rowlandson ordered that two persons should be deputed to visit her, and inquire of her as to what her real feelings were. The deputy sheriff of Madras and the solicitor were appointed. They waited upon her and took her affidavit. She refused to be sworn on the mint leaf and water, declaring that she did not consider such a mode to be binding upon her conscience. She also refused to be sworn on the sailegram, as are the brahmins. Having been sworn on the Bible, she declared that she was perfectly happy with her husband, and did not wish to leave him and return to the house of her parents. The application for a writ of habeas corpus was consequently rejected, and she will remain with her husband. Though this young woman was provided with the means of maintaining her caste, she has voluntarily and of her own accord partaken of food prepared by pariahs. Of course her caste is broken, to the great disgrace of the brahminical order.

The brahmin who has been subjected to so much annoyance for professing Christ before men, was formerly a pupil in the high school at Madras, an institution which is patronized by the government. There, unfortunately, the Bible has no place; but after the young man entered a public office, he read the Scriptures with intense interest; and he finally resolved to break away from Hindooism, "with the prospect," Mr. Winslow says, "of not only being separated from

all his relatives, but of losing his wife also." It is expected that he will vacate his present situation, and study for the ministry.

**LETTER FROM MR. WINSLOW, AUGUST
13, 1851.**

THIS communication of Mr. Winslow gives an interesting account of the anti-missionary meeting at Calcutta; and it also mentions the baptism of Gyanendro Mohun Tagore. But as the foregoing journal of Dr. Scudder embraces a notice of both these occurrences, no extracts will be made from that part of the letter. The following biographical sketch of a native helper, whose name has been occasionally mentioned in the Herald, will illustrate the nature of the missionary work in India.

Death of Samuel Downer.

Samuel Downer, an assistant catechist, and for two or three years past an invalid, has recently slept in Jesus. He was the first convert at Royapooram, and was baptized on the 31st of December, 1837, when the church there was formed. He was then an unmarried man, about twenty-eight years of age. When I first met him in the street, I was addressing the people and distributing tracts. He attacked me with some violence, and endeavored to turn what I said into ridicule. He took a book, however, I think it was the Gospel of John; and subsequently he obtained some tracts. After reading a little in the Gospel, he came to me with such objections as occurred to him. I recollect that one was the manner in which Christ is said to have addressed his mother, at the wedding feast, "Woman, what have I to do with thee," &c., which he thought very disrespectful. He continued to read and inquire; and at length he began to attend church on the Sabbath. His mind became serious, and his conscience was awakened. It was sometime before he found peace; but he was at length enabled to rest in the merits of a risen as well as crucified Savior.

He suffered persecution from his relatives and professed friends. A girl to whom he was betrothed was taken from him. His father was not living, and his mother turned him out of doors. For some days he had no regular food. But he bore all patiently; and without fear he took up his cross to follow Jesus. As Dr. Scudder needed assistance in the work at Chintadrepettah, and also in his tours for the distribution of tracts and

books, and as it was not easy for Samuel to remain at Royapooram, his place of residence, was changed. For three or four years he aided Dr. Scudder with much acceptance.

He was skilled in controversies with the Hindoos, having a fair knowledge of the sacred books in use among them, and being able readily to attack the weak parts of their system. He obtained also good knowledge of the Bible; and by attending a small divinity class under my care for about a year, he learned to arrange his scriptural acquirements and to sermonize with some degree of correctness. He was generally happy in his addresses to the heathen, and he knew how to answer their objections. He often spoke to the edification of Christians, even when they were of much longer standing than himself.

He felt the importance of obtaining a Christian wife; and for that purpose he took a journey to Jaffna, where he was united to a girl of the Oodooville boarding-school, a member of the church, who proved a very suitable companion and helper to him; but she was taken from him within a year after their marriage. He was subsequently married to a Christian girl in one of the Episcopal churches in Madras, who survives him, and gives comfortable evidence of being a child of God. The Lord blessed them with a family; and it was our departed friend's great and constantly expressed desire that his children, especially the eldest, named Hubbard Winslow, and another, named Henry Scudder, should receive the best possible education, and be prepared to make known the gospel efficiently. It pleased God a few months ago to take away the second son by a trying death, occasioned by the bite of a mad dog. In this affliction Samuel Downer, looking forward to his own death as not far distant, was greatly sustained; though his hopes as to one of his sons were thus blasted. This trial, and his own increasing illness, hastened the execution of a plan which he had long contemplated, which was to place his eldest son in the seminary at Madura, before he should be summoned away. It was a great undertaking for him, weak as he then was, to commence a journey of two hundred and eighty miles over bad roads in a cart; but he went through it, left his son with Mr. Herrick, and came home to die.

I should have mentioned that for four or five years his health has been failing, and that for more than two years past he

has been evidently in a decline. When Mr. Henry M. Scudder went to Royapooram, in 1845, Samuel went there also; and he continued at that place until he became an invalid, when he returned to Chintadrepettah, to do what he could in the secular business of the mission, being unable to use his voice. While at Royapooram he was accused, with some appearance at least of truth, of wrong conduct in a business transaction; and as he could not at first satisfactorily rebut the charges, he was suspended from the church until more light could be thrown upon the subject. At the end of three months, he made a humble confession of some things, in which he felt that he had done wrong, and for which he expressed contrition; and, the other charges not being proved, he was restored. His health, however, had by this time become so poor that he was never afterwards able to perform the duties of an assistant catechist. He endeavored to serve the mission by doing what he could in other ways, and we allowed him about five dollars a month. He seemed to be principally occupied with the care of his family, and with setting his house in order, against the time the Master should come for him.

On my return from the Hills, a little more than a fortnight before his death, I found him very low, but very patient and peaceful. He seemed rejoiced to see me once more in the flesh, and to unite with me heartily in giving thanks to God for preserving mercy. I frequently conversed and prayed with him; and I found him always trusting in the merits of Jesus, of whom he spoke with faith and love, often saying that he had more true happiness in his weak state, unable even to breathe, if he lay down, than he had known in the days of his health and strength. He was much impressed, at times, in view of his sins, especially a day or two before he died, when he requested a native brother to read the fifty-first Psalm, and entered feelingly into its spirit. I have reason to believe, whatever of infirmity or even sin there may have been in him,—and it is to be remembered that until his character was fully formed, and he had come to the strength of manhood, he had lived in all the defilements of heathenism,—he was at heart a sincere Christian. He was always anxious to make known the gospel; and he often made plans for tours at some distance, which could not, however, generally be executed, especially after Dr. Scudder went to Amer-

ica. He was also ready to go into the streets or to the houses of the heathen near at hand. Not long before his death, he expressed to me an earnest wish to spend his remaining strength in going to every house in Chintadrepettah, and offering a Gospel.

Though by birth a good caste heathen, he was the first who heartily adopted our views in regard to the means to be used for expelling caste from the church; and he was at all times ready to join with low caste people, as well as high, in eating together in token of brotherly union and love. He has now gone, I fully trust, to partake of the better banquet above.

On the morning of his death, which took place on the 25th of July, I read to him a suitable hymn, also a large part of the fifteenth chapter of First Corinthians, as well as other portions of Scripture, to which he listened with great interest, his mind being perfectly clear and composed; and I then prayed with him. He wished that his wife might be commend-ed to God, as well as his own departing spirit, together with his children, especially the son at Madura, that he might become a preacher of the gospel. His mind seemed absorbed in these exercises, and they were the last, perhaps, in which he joined with full consciousness. This was at seven o'clock. At ten I was called to see him die. He appeared unconscious when I entered; but I was told afterward that he made a sign of recognition. After saying a word or two to him, thinking it possible he might hear, I knelt down and prayed; but before I rose from my knees, he was gone. His funeral took place the same afternoon at Royapooram; and though the weather and the distance prevented not a few from attending who wished to do so, many followed his remains with affectionate respect to the grave, to wait the voice of the Archangel and the trump of God.

Fuh-chau.

LETTER FROM MR. BALDWIN, JUNE 3,
1851.

In this letter Mr. Baldwin gives a very distinct and intelligible account of his labors among the Chinese; and the description will apply substantially to all incipient efforts for the conversion of this singular people. It is desirable that the friends of missions should become familiar with the plans and labors of their representatives in

beaten lands, that they may enter more fully into the great work which the Captain of our salvation has given us to do.

The Chapel.

Mr. Baldwin first speaks of his chapel and the adjoining school-room, which have been occupied for missionary purposes since last November. "They are located on the north end of the island, being near on the one hand to the main street leading to the city, and on the other to certain official establishments." A site upon the main street would perhaps be more favorable.

The rooms for my chapel and school are small and very humble in appearance, sufficiently so to gratify the taste and meet the wishes of the most unassuming. They are not the churches of Boston, nor the session-rooms of Presbyterian churches in New Jersey, nor yet the school-rooms of thriving "western hamlets." They were Chinese shops, and are so still in general appearance. The narrow doors of the chapel, front and back, turn on wooden hinges; or rather wooden sockets receive projections from the last of the slabs of which the doors are made. The room is about eleven feet wide and thirty deep. It has no windows, but there are wooden slats occupying a portion of the front at the side of the door. Inside shutters are let down over these at night. The sides of the room are partly of bamboo plaster-work and partly of boards.

Between the doors are ranged the seats, most of them placed across the room. A few are a species of bamboo settee; but they are generally pine benches without backs. They are such as the Chinese use; and they may be seen at the refreshment places on the street, where public readers pamper to the taste for foolish and filthy tales.

The most imposing object in the room is the desk, which stands against the back door. It is made of smooth planed pine boards, and is of a square form. It stands, not on pillars, but on the posts which helped to form its frame-work. The floor is elevated one or two feet above the general level of the room. In front of the speaker is a board or shelf for the books that may be needed in the service. In the tile roof over the pulpit are a few pieces of glass, or some substance closely resembling glass. They are of a hemispherical form, from two to four inches in diameter at the base; and are neatly fitted into openings in the tiles. The desk may be moved farther

into the room in warm weather, and the back-door can then be opened, so as to admit the breeze from the river which flows in the rear of the building.

The minuteness of the above description, it is hoped, will give you some idea of a missionary's chapel, and show that the term, as often used in China, is borrowed, or at least has reference less to the room than to the use to which it is put. Such chapels, however, answer our purpose. When properly fitted up, and of a convenient size, they are good enough for any missionary. In such places the word of life is held forth; and in such we hope to see poor sinners coming to Christ.

Preaching in China.

Mr. Baldwin visits his chapel on four days of each week, including the Sabbath. The Lord's day services are conducted with as much regularity as the character of the congregation will allow.

The duties of the missionary in his chapel are various; and the ordinary exercises are not the most difficult part of his work. Other circumstances being favorable, that part might be attended to with much comfort and even credit to himself, as is the case at home. But his congregation, he will soon discover, is not an American congregation. He must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supernumerary duties is apparently in vain. This statement will show that his task is unenviable, and very difficult to be performed successfully.

But another circumstance tends to render the embarrassment still greater; I refer to the mode of preaching in Chinese. To many it seems preferable, for the present at least, to preach without notes, or at least with but few. But such a course has this disadvantage, that it exposes the speaker to much inconvenience, when obliged to pause in his remarks, and attend to the several duties already mentioned. Preaching in China then is not what it is at home; and in this is found one of the so called missionary trials, of which so much is said. If we look at our preaching, in its nature and relations, perhaps we should say that this term, as well as "chapel," is bor-

rowed, or has, as in the other case, a restricted meaning and application.

And yet it may be doubtful whether the preaching mentioned in the New Testament did not often resemble that of our brethren in China.

I must not neglect to guard you against misapprehension in respect to the character of my congregation. Many come in, and listen attentively and respectfully. Of their motives we are quite ignorant; but, considering the strangeness of the scene to a Chinese eye, and the singularity of the doctrines advanced, it has sometimes appeared surprising to me, that so many are willing to listen with so much composure and outward expressions of respect.

Mr. Baldwin has recently adopted the plan of suspending the text for the day over the desk. "By this expedient," he says, "two or three useful ends may be gained. Those who continue during the whole service, may have the subject constantly before them, and be enabled to see more clearly the drift of the speaker's remarks. Those who stay only a short time, may carry away an important truth, even though they may not be able to perceive the exact bearing of what is said. And all will be led, it may be, to feel that such passages from God's word are considered of great importance, and worthy of their serious attention."

Blindness of the Chinese—The School.

It is exceedingly difficult to make the Chinese understand the spirituality of our services. As their worship is all form and ceremony, almost the first question is, What ceremonies do you perform before him or his image? It seems to them that worship consists of ceremonies, and that ceremonies are worship. On one Sabbath a man came in at the close of the exercises, as I was in the act of removing a map which had been hung over the pulpit to illustrate my remarks. He inquired of me, "What divinity or idol is that?" Perhaps he was an illiterate man, as there were large characters on the map showing it to be a map of the world. Or, on the supposition of his being able to read, he might still suppose the map to be an object of worship; so necessary does it seem to this poor people to have some visible representative in their religious rites.

Mr. Baldwin speaks of his other labors in the chapel as follows:

When I visit the chapel on week-days, the time is spent as may seem best in

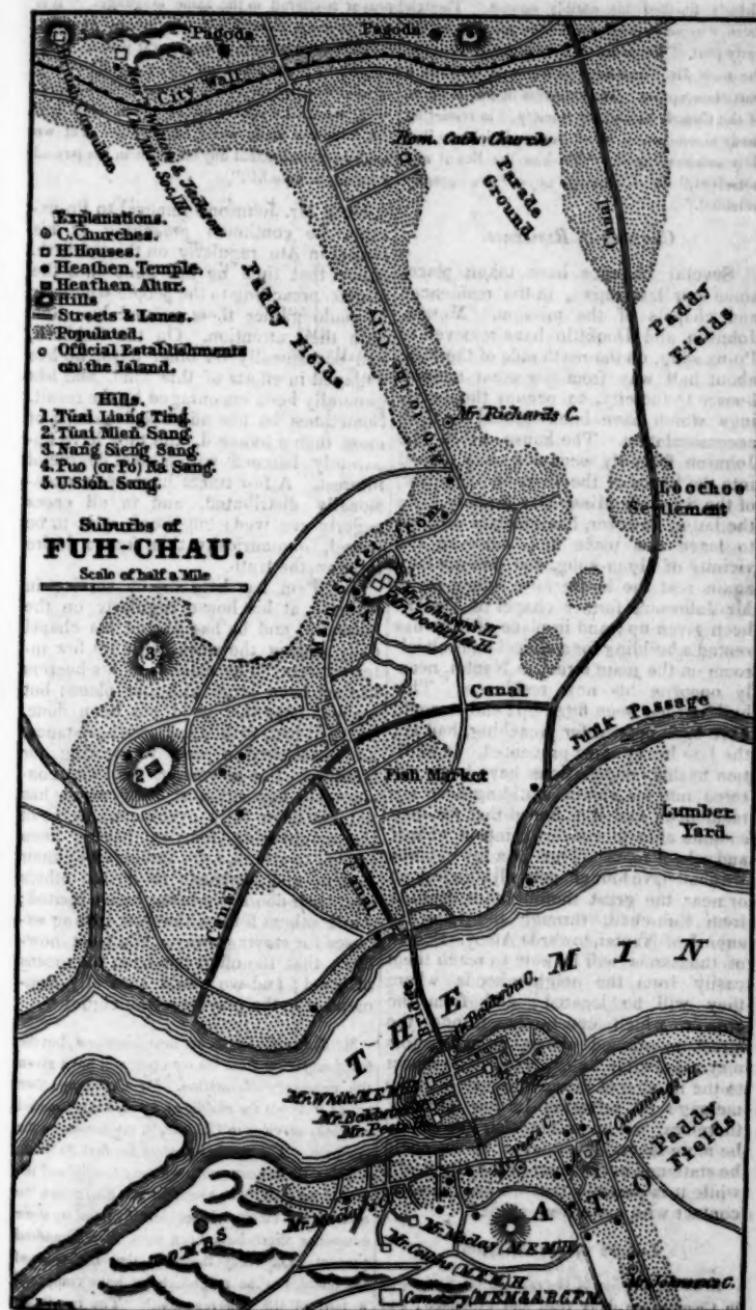
the circumstances; sometimes in familiar conversation, which is by no means the least profitable mode; and sometimes in extended remarks, either in general or on some passage previously selected for the occasion. According to the first plan, the missionary is enabled to meet the errors of heathenism more directly, and confute and rebuke them to some purpose. At such times too, he discovers more fully the many misconceptions of the people in respect to Christianity. He hears, for instance, such questions as these: "You speak of believing in Jesus, of reverencing him; how is this to be done?" "Do you burn incense, or light candles before him?" "Where is he?" "When you pray to him, can you see him?" "When you beg favors, or call him, does he come and appear to you?"

Mr. Baldwin has found it useful, in answering these inquiries, to refer his hearers to one of their own tablets, which has five characters meaning, "Reverence the gods, just as if the gods were present." This direction, according to one teacher, supposes the gods to be really present, though unseen. Using the injunction as a text, Mr. Baldwin has often proclaimed the omnipresence of the invisible God, and argued the possibility and reasonableness of worshiping him.

The school under the care of our young brother has about twenty-five pupils, and is regarded with interest. In addition to the study of their own books, they are now learning a catechism of nearly three hundred questions and answers on Christian doctrine and important facts mentioned in Scripture. "In preparing this book," Mr. Baldwin says, "my earnest desire has been to furnish what seemed to be a great desideratum in common school education among heathen youth." Schools of this kind are thought to be indirectly useful in several ways. They form the nucleus of a congregation; they introduce a pleasant variety into the labors of missionaries; and they offer excellent opportunities of usefulness to their wives, "while as yet other paths of effort seem to be completely blocked up."

LETTER FROM MR. CUMMINGS, JUNE 30, 1851.

THE preparation of the semi-annual letter of the Fuh-chau mission for the first half of the current year devolved upon Mr. Cummings. Allusion is first made to the absence of Mr. Richards; and the hope is expressed that he may have arrived in the United States, with improved health and strength, prior to the date of this communication. To the readers of the Herald, however, it is known that this excellent missionary had



already finished his earthly course. Though there was some sickness in the mission in the early part of the year, all were in good health at the time Mr. Cummings wrote, with perhaps a partial exception. The kindness of Mr. Welton, of the Church Missionary Society, "in rendering medical assistance in all cases of sickness," is duly acknowledged. "To him the Board and ourselves," Mr. Cummings says, "are greatly indebted."

Changes of Residence.

Several changes have taken place, since our last report, in the residences and chapels of the mission. Messrs. Johnson and Doolittle have removed to Po-na-sang, on the north side of the Min, about half way from the other mission houses to the city, to occupy the dwellings which have been erected for their accommodation. The house which Mr. Johnson formerly occupied, has passed into the hands of the Rev. Mr. Elquist, of the Swedish Missionary Society. As the latter, however, has recently decided to leave this place and labor in the vicinity of Hong-kong, the mission may again rent the house for a school-room. Mr. Johnson's former chapel in Ato has been given up; and in place of it he has rented a building for a chapel and school-room on the main street in Nantai, nearly opposite his new residence. This building has been fitted up; and it would have been opened for preaching, had not the late heavy rains prevented. In addition to this, negotiations have been entered into for another building near my residence; and it is hoped that we may soon be able to convert it into a chapel and school-room. Thus in a few months we shall have four chapels, all standing on or near the great thoroughfare leading from Fuh-chau, through the immense suburb of Nantai, towards Amoy. Scores of thousands will be able to reach them easily from the neighborhoods where they will be located; and from the crowds which constantly throng the street mentioned above, many visitors may reasonably be expected. In respect to the number of those who may hear the message of salvation in our chapels, therefore, we know not that we should be more favorably situated, if we could be stationed in the heart of the city itself; while it is possible that we may come in contact with more from abroad.

Labor of the Mission.

In all the families of the mission the Scriptures in Chinese are daily read and explained; and

prayer is offered in the same language. "It is not too much to say," Mr. Cummings remarks, "that those who have been longest with us, have acquired a pretty clear understanding of the way of salvation. On the minds of some of them, moreover, we think we have discovered at times that the truth has made some impression. Yet we have no evidence that any one of them has passed from death unto life."

Until Mr. Johnson's removal to Po-na-sang, he continued preaching at his chapel in Ato regularly on the Sabbath. Since that time he has gone into the streets, preaching to the people wherever he could gather them around him and gain their attention. On the Sabbath, and occasionally on other days, he has engaged in efforts of this kind, and has generally been encouraged by the result. Sometimes he has addressed groups of more than a hundred, and they have apparently listened with a good degree of interest. A few tracts have been occasionally distributed, and in all cases eagerly received; but more, it is to be feared, from curiosity than from a desire to know the truth.

Mr. Peet has held divine service in Chinese at his house regularly on the Sabbath; and he has visited his chapel daily during the week, with but few interruptions. The number of his hearers has not been large at either place; but we may hope that good has been done. In April last, with Mrs. Peet's assistance, he established a weekly meeting for females. The movement met with considerable opposition at first, which has not yet been fully overcome. Some of the neighboring females, having been invited to attend, were forbidden by their fathers and husbands to do so; others shut their doors to prevent being invited; while others framed the most trifling excuses for staying away. We trust, however, that the effort has been the means of good; and we would earnestly commend it to the prayers of the churches.

Mr. Baldwin's labors are next described; but the foregoing letter from his own pen will have given the necessary information. Mr. Cummings then says: "About the middle of April, I commenced religious services in Chinese, in my house on the Sabbath. The number present the first Sabbath, besides those connected with my family and the school for girls, was about forty. Since then the number has increased considerably; and on some occasions there have been more than a hundred present. On every Sabbath, thus far, some of the females in the neighborhood have composed a part of the congregation." The remaining

member of the mission, Mr. Doolittle, has devoted his time mainly to the study of the language. "His progress has been very encouraging."

Mr. Baldwin and myself, about two months since, began to visit the neighboring villages, for the purpose of preaching the gospel and distributing tracts. We have generally visited one village a week; and in every instance we have been treated civilly, while in some cases we have spoken to pretty large assemblies, who listened quite attentively for Chinese. On the whole, therefore, our slight experience in itinerating has encouraged us.

But we are pained at the thought, that we can so seldom make the circuit of these villages. The necessity of devoting the most of our time daily to the study of the language, the many calls of duty immediately around us, and a regard to our health, have led us to feel that, for the present at least, it would not be wise to go out more frequently. Yet there are hundreds of villages which we might visit without difficulty, so far as distance is concerned; and at every one of them there are hundreds of persons hastening to the grave without light or hope in respect to the future. But at our present rate of progress, it will require eight or ten years to complete one circuit among them! Before we shall have even published the name of Jesus in all, one third of the souls now living in them will have passed into eternity. What, in view of such a fact, shall we do? Shall we neglect the pressing calls of duty at our stations, and spend our time and energies in laboring at these outposts? This, we have already said, does not appear to be our duty. Shall we turn to the other missionaries, and invite them to join us in this enterprise? But they all find more to do nearer home than they have strength to perform. What then, we repeat, shall we do? Shall we look passively on, and see this tide of desolation and death roll steadily onward, without doing anything to oppose its progress? This, in the mysterious orderings of Providence, we may be required to do; but we feel so much pressed in spirit that we must first sound in the ears of candidates for the ministry the Macedonian cry, "Come over and help us."

The schools are said to be more promising than they have hitherto been. For reasons already mentioned, Mr. Johnson's school in Ato was suspended some months since; but he hopes to com-

mence another soon. Mr. Peet's school for boys has twenty-five pupils, who spend one-half of their time in reading Chinese books, and the other half in studying native authors. "It is hoped that they have become pretty well acquainted with the rudiments of Christian doctrine." Mr. Baldwin's school has thirty pupils, nine of whom are girls. Their progress has been encouraging. In Mr. Cummings's school there are twenty-five girls.

The Opium Trade.

We deem it incumbent upon us to repeat the alarm, so often sounded, in respect to the traffic and use of opium. We wish Christians at home to know something of the extent of this increasing evil, and pray for its removal. In 1848 the value of the opium imported into China, as appears from a recent number of the China Mail, was twenty-two millions and a half of dollars. In 1849 it amounted to twenty-seven millions. If the increase has been as great since, the amount for the present year will be thirty-six millions! Such is the sum which this poor people, already crushed to the earth under the burdens heaped upon them by their idolatry and superstition, are paying for a drug that brings them no profitable return whatever. Neither the opium seller nor the opium consumer can point to a single advantage to the country, resulting from the use of the article. The most that any one has ever pretended to say in its defence, so far as we know, is that it is an innocent luxury.

It is not as mere political economists, however, that we look at this subject. Opium inflicts other injuries upon this people of infinitely greater moment; and it is in view of these that we lift up our voice against it. It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own, to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral

principle; and there is no species of dishonesty to which they will not resort. They soon become addicted to the commission of crime; and they persevere in their course of wickedness, till an outraged community casts them out; after which they wander as vagabonds through the streets, begging the means of subsistence, and finally lie down and die of cold or starvation.

Cherokees.

**LETTER FROM THE MISSION, SEPT. 12,
1851.**

Two brethren of the mission came together at Lee's Creek on the 9th of September, simultaneously with the assembling of the Board at Portland, for the purpose of holding their annual meeting. Before they returned to their different stations, they drew up the following letter.

Changes and Labors of the past Year.

You are well aware of the removal of Mrs. Willey by death, soon after our last annual meeting, and of Mr. Buttrick at a more recent date. While comforted by the assurance that a brother and a sister have gone to the possession of an everlasting inheritance, we trust we are not insensible to the admonition, thus impressively conveyed to us, to be diligent in the improvement of the little time which may yet remain to us, in efforts for the salvation of our fellow-men, that we too may obtain the reward of the inheritance.

We may say, in general, that our labors have been much the same as in years past. We have continued to preach the gospel of Christ. We wish we could say that great success has attended our labors; but this privilege is yet denied us. We still have to mourn the absence of any extensive outpouring of the Holy Spirit. Only this is true, that a few individuals have given more or less evidence of a change of heart; that sometimes attentive assemblies, and occasionally tearful eyes, encourage us to hope that we shall yet see more of the fruit which we desire.

At Dwight Mr. Willey reports some increase of the Sabbath congregation, some interesting week-day meetings in different neighborhoods, some instances of anxious inquiry, and a few of professed submission to Christ.

At Fairfield less interest has been manifested in the preaching of the gos-

pel than in some former years. Since the removal of Dr. Butler from that place, he has continued the pastoral care of the church; and preaching has been kept up on the Sabbath the greater part of the time by our performing the service in rotation; and meetings for prayer and exhortation have been held when there was no minister present. But we deeply feel the need of a resident missionary and pastor for that station and church; a need which we earnestly hope may soon be supplied.

At Park Hill the congregation has been very fluctuating; but the average has been about the same as for several years past. Those who meet together are generally attentive, at times apparently in a good degree interested, but beyond this giving little evidence of the saving efficacy of the Word.

At Honey Creek our Cherokee brother Huse continues his labors, with pretty good congregations, but a somewhat diminished degree of apparent success. Since the organization of the church under his care, in 1838, the number of its members has increased from ten to fifty-one; several of whom, however, he reports as not at present adorning a Christian profession. He needs the help, and his people the instruction, of a missionary to be stationed by his side.

At Lee's Creek a considerable number of hearers attended public worship on the Sabbath, and an increasing degree of interest was manifested, as long as the help of an interpreter was enjoyed; but Mr. Ranney's interpreter left him in April, and as yet he has tried in vain to procure another. This has made the congregation small since that time; though, on the part of those who understand English, the interest has not diminished, but rather increased. Three persons profess to have experienced a change of heart, whose religion has yet to bear the test of time. At another place, where Mr. Ranney has preached monthly on week days, a few individuals have at times manifested a good degree of interest.

Mr. Foreman has spent the greater portion of the year in preaching, translating, and other evangelical labors; having preached on thirty-seven Sabbaths, the greater part of which were at White Oak Spring, and employed two hundred and six days either in translating or otherwise for the good of the people. Sickness has on several Sabbaths prevented his preaching.

During the year past the Gospel of

Luke has been added to the portions of Scripture issued from the press at Park Hill. The principal portions of the word of God which have been printed there, up to the present time, are the Gospels of Matthew, Luke and John, the Acts of the Apostles, the epistles to Timothy, the epistles of James, Peter and John, the first five and two last chapters of Revelation; and from the Old Testament, three chapters of Genesis, twenty-two select Psalms, and twelve select chapters of the prophecy of Isaiah.

You are aware that at Park Hill there has been no school for want of a teacher. At Dwight a school has been kept up, consisting of day-scholars, together with thirteen who have been boarded at the station. At Fairfield the school has been continued as usual. At Lee's Creek a school has been taught during a part of the year. It is now small, as it has hitherto been; but it is believed that it will much increase, when a permanent teacher is obtained. We earnestly hope that teachers for Dwight, Park Hill and Lee's Creek will soon arrive.

Since the opening of the National Female Seminary, on the 6th of May, Dr. Butler has, with some help from others, kept up the regular preaching of the gospel there on the Sabbath, with other religious services, not altogether without encouragement.

As to the general aspect of the nation, we would only say that while on the one hand we see some things to encourage us in our labors, on the other hand we see enough of indifference or opposition to religion, of intemperance, and of wickedness of all kinds, to demand of us the most fervent supplications at the throne of grace for the reviving influence of the Holy Spirit; and we would earnestly ask all who love Zion to unite with us in these our prayers.

The Prudential Committee expect to send out three female teachers to this mission in the course of a few weeks; but it pains them to say, that they have found no preacher of the gospel, after all their efforts, who is ready to cast in his lot with their Cherokee brethren.

Proceedings of other Societies.

Foreign.

IRISH PRESBYTERIAN MISSIONS.

THE foreign missionary operations of the Irish Presbyterian Church are confined to India. Rev. James Glasgow and Rev. Adam D. Glasgow are stationed at Rajkote, the former being in Ireland, however, at the present time; Rev. James M'Kee and Rev. James Wallace are laboring at Gogo; and Rev. Robert Montgomery resides at Surat.

One conversion is reported at Rajkote; also an applicant for baptism, who has been deferred for the present. "The former converts continue steady." Books and tracts are now sold; and the demand is nearly as great as it was before. The schools have suffered some diminution, partly because of a change of teachers, and partly because of a change of troops.

From Gogo the report is, "We have been able, we trust, to see some evidence that the truth is making its way amid the mass of opposing error." The Gujarati service has been better attended than during the preceding year. The boys' school is represented as prosperous; and though the girls' school was broken up for a time, a few pupils now enjoy its advantages.

One native has been baptized at Surat. A number of services, mostly vernacular, have been

sustained during the year; the missionary having been assisted by Rev. D. Nauroji and Abdul Rahman. Three schools for boys and one for girls have been kept open during the year; and there have been applications for others. The press has been constantly employed.

The receipts for the foreign mission scheme have been £2,041 7s. 3d.; while the expenditures have amounted to £1,903 3s. 3d., the sum paid for missionaries salaries having been £1,710.

The Irish Presbyterians have also a Jewish scheme; and they have missionaries at Bonn and Hamburg, Germany, and at Damascus, Syria. Rev. Wm. Graham is at Bonn; Rev. Dr. Craig at Hamburg; Rev. Smyley Robson and Rev. Josias L. Portee at Damascus.

The attendance upon the religious services held at Damascus is represented as "most encouraging." Though the Jews still reject the gospel, "a great work has been done;" and "the prospect of a much greater has been opened among the Gentiles." Dr. Mishakah, who has left the Greek Church, "continues, by his learning and zeal and consistent character, to be a great helper."

Thirty-two persons have been added to the mission church at Hamburg during the year; and perhaps at no time since the opening of the station

have a greater number of Jews been under instruction. Samuel Kütner, formerly a Jewish Rabbi, has been appointed a catechist. Bonn has been occupied as a missionary station only since May last. The attention of the Directors has been directed to the Jews in the Western Islands.

The expenditures of the Jewish scheme have been £1,278 2s. 9d., £1,100 having been paid for the salaries of missionaries; and the receipts have amounted to £1,146 4s. 2d.

MISSIONS OF THE UNITED PRESBYTERIAN SYNOD OF SCOTLAND.

THE Board of Missions of the United Presbyterian Synod presented its report to the Synod at its last meeting in Edinburgh. The foreign efforts of the Board are made in Canada, Jamaica, Trinidad, Old Calabar, Caffreland, Persia, and Australia. Its operations in Canada and Australia, however, are strictly colonial, and as such need not be described in this publication.

The Jamaica mission has twenty-two congregations under its care, with a membership of three thousand eight hundred, and an average Sabbath attendance of more than eight thousand. The day-schools have nearly two thousand pupils. Fourteen ordained laborers, eight European catechists, and a number of native colored teachers compose the missionary force. The great event of the past year has been a fearful visitation of the Asiatic cholera. It is stated, however, that eight or nine congregations escaped entirely; that all the European laborers, except Mrs. Adam Thompson, were spared; and that even in congregations where this scourge appeared but few members comparatively were cut down. One missionary is stationed in Trinidad, and has charge of congregations at Port of Spain and Arouca.

The mission at Old Calabar consists of Rev. H. M. Waddell, Rev. William Anderson, Rev. H. Goldie and Rev. Mr. Edgerley, with their wives, Mr. W. C. Thomson and Miss Miller. There are three stations, namely, Duke Town, Old Town and Creek Town. The schools at Duke Town and Creek Town have each about one hundred pupils. As motives to persevere in efforts to evangelize the seventy thousand souls inhabiting the towns and villages of Old Calabar, the report mentions the formal abolition of human sacrifices by a law published on the 15th of February, 1850, the abolition of the Sabbath market at Creek Town, the weakening of other evil customs, such as the use of the poison-nut as a test of guilt or innocence, the increased influence of the missionaries, the clearer views of truth obtained by the people, and the ease with which the language is acquired.

The missionaries in Caffreland, prior to the late

war, had three stations under their care, namely, Chumie, Uniondale, and Igquibigha. Uniondale was a new station, about twenty-four miles south-east of Chumie, and near the sources of the Keiskamma. Rev. J. F. Cumming labored at Chumie, having a church of about ninety members, and Rev. R. Niven at Uniondale, with a Sabbath attendance of more than one hundred, and a school of forty. Rev. George Brown was at Igquibigha a short time; but the Board have dismissed him from their service. In August last Rev. Henry Renton was sent to South Africa as a special commissioner; but the object of his visit has been in part defeated by the Caffre war. This calamity has involved all the stations, and inflicted untold injury upon the missionary cause. "The effects of this terrible outbreak," the report says, "are already very distressing. The stations at Uniondale and Igquibigha, on the building of which large sums have been recently expended, are destroyed; all missionary operations are suspended; the converts are either scattered or compelled by their hostile countrymen to take part in the revolt; the missionaries have been obliged to leave the scenes of their benevolent labors; hostile feelings have been excited between the black and white races, which it will require a long period to soothe down; and the prospects of the evangelization of Caffreland have been rendered dark and distant."

The operations of the United Presbyterians in Persia are restricted to the distribution of the Scriptures in the Persian language. Mr. Glen spent the autumn of 1850 in Ispahan, giving away copies of the Bible; after which he went to Shiraz on the same errand. He was in that city at the date of the latest information in regard to his proceedings.

From the Treasurer's report it appears that the income of the previous year was £13,751 13 6; and that the expenditures amounted to £12,605 18 2*d*. A part of the income, however, was for the Union of Evangelical Churches in France. The cost of the Jamaica mission was £6,069 17 9, not including £222 9*l* for the Jamaica academy; of the Trinidad mission £298 15; of the Persian mission £415 0 6; of the Calabar mission £2,144 0 7*d*; of the Caffre mission £1,099 1 6.

CHINESE SOCIETY FOR FURTHERING THE PROMULGATION OF THE GOSPEL IN CHINA AND THE ADJACENT COUNTRIES BY MEANS OF NATIVE EVANGELISTS.

THIS society was formed last year at London, during the visit of Dr. Guizlaff to England. Its object is to incite to prayer for China, to diffuse information in regard to the evangelization of that great empire, and to aid those who enter that field. It is altogether "unsectarian."

At the close of the first year, the Committee reported that they had afforded pecuniary assist-

ance to the Chinese Union on several occasions; but they had resolved that they could "not at present make that body the channel of their operations." Fifty pounds had been sent to the Berlin Missionary Union for China, towards the outfit of Rev. Mr. Neuman. A monthly periodical has been commenced, entitled the Chinese and General Missionary Gleaner. The contributions received prior to April 30, 1851, amounted to £651 18s. 7d.

BERLIN MISSIONARY UNION FOR CHINA.

THIS society was formed in June, 1850, during a visit of Dr. Gutzlaff to Berlin. Dr. F. W. Krummacher was chosen President, and Prof. Lach Secretary. The object of the society is to send forth European laborers, male and female, and also to support institutions for the training of native preachers; and it hopes to aid in evangelizing, not only China, but Thibet and the adjacent countries. In October last it sent Rev. Robert Neuman and his wife to China; and they arrived safely at Hong-kong. In January last the first number of the Evangelischer Reichsbote appeared, which is to be the organ of the society.

Other associations for the evangelization of China have been formed at Potsdam, Spandau, Schwedt, Friedeberg, Prenzlau, Baruth, Breslau, Liegnitz, Görlitz, Sagan, Sommerfeld, Buzlau, Sorau, Guben, Posen, Lissa, Danzig, Königsberg, Magdeburg, Halle, Erfurt, Pretzsch, Stettin, and

Minden. Some of these are auxiliary to the Berlin society; and some have branches, the one at Stettin, for instance, having twenty-eight.

Domestic.

AMERICAN BAPTIST FREE MISSION SOCIETY.

THIS society held its eighth anniversary at Lowell on the 4th of June, 1851. The Treasurer's report showed that the receipts for the past year had been \$9,611 64, and the expenditures \$9,355 65. The organ of the society is the American Baptist, a weekly paper published at Utica, New York.

The operations of the society are in four different fields, namely, Haiti, Canada, the Southern States, and the Western States. The laborers in Haiti are Elder W. L. Judd and his wife, two females, and one native assistant missionary. At Dawn Mills, Canada West, Elders W. P. Newman and Samuel H. Davis, with their wives, are acting as the agents of the society. Elder Davis has taken charge of the American Institute, which has about sixty scholars. Females are stationed at Queen's Bush, Hamilton and Chatham, all in Canada West. Elder Mathews has preached under the direction of the society in Kentucky, and Elders J. E. Ambrose, A. W. Anderson and D. W. Elmore in the West.

Miscellanies.

DEATH OF REV. J. J. FREEMAN.

On the 8th of September, Rev. Joseph John Freeman, one of the Secretaries of the London Missionary Society, died at Hamburg, Germany, whither he had gone for the benefit of the mineral waters of that place. He was a man of great personal worth, and an ardent friend of the missionary enterprise. His loss will be severely felt by the society which he served, and by "a multitude of the excellent of the earth." The following sketch of his life was communicated to the British Banner by a friend of the deceased.

Our much-lamented brother was born in London in 1794, and enjoyed the advantages of maternal piety. He was early connected with the Silver street Chapel Sunday school, where, as a teacher, he first indicated the possession of those talents for usefulness which, in his after life, have been so largely developed for the benefit of mankind. Having devoted himself to the work of the ministry, he was admitted to Hoxton Academy in 1812, and formed one of a remarkable group of able and public-

spirited students, who adorned that seminary at that period. He was diligent in his studies, and devout in his spirit, though possessing remarkable sweetness and vivacity of temper, which made him a general favorite with his academical associates.

In 1816 he was invited by the Congregational church at Chelmsford, Essex, to become their co-pastor, with the venerable and Rev. Samuel Douglas, which he accepted, and was ordained to that office on the 21st of May in that year. There opened before him at this station a fine prospect of great and most extensive usefulness; but two years had not elapsed before he found himself physically incapable of fulfilling the duties of his office, and, with very distressed feelings, resigned his charge and returned to the metropolis. The state of his health, together with some painful exercises of mind, led him to imagine that he ought to relinquish the ministry; and an opening for his entrance on secular life presenting itself, as he at the moment thought most providentially, he engaged in business in the borough of Southwark.

He, however, did not feel quite in his own element; and it pleased God to visit

him with a dangerous sickness, in which he suffered extreme pain and exhaustion, and in the course of which he was taught lessons such as he had never learned in the whole preceding course of his life and experience. Like the fugitive prophet he was made willing to return to his Master's work, and, though in but feeble health, to resume the exercise of those gifts with which he had been intrusted. He therefore went, in the autumn of 1818, to supply a small congregation at Dawlish, in Devonshire. Its mild and salubrious air, beautiful scenery, and good sea-bathing, were adapted to soothe and strengthen both his body and his mind, and to prepare him in a few months to become the minister of a church at Westbury, in Wiltshire. That manufacturing district was reduced in 1819 to the deepest distress, so that many godly families were on the verge of famine. Those who possessed wealth were sorely taxed to meet the urgent wants of the poor; and the sensitive mind of our dear brother could not endure to obtain his support from persons who were already so heavily burdened. He therefore removed to Kidderminster to undertake the charge at the old meeting-house in that important manufacturing town. This was the most useful period of his pastoral life; and his labors amongst the operatives to counteract the poison of infidelity amongst them were effective and zealous. One of our most esteemed pastors and tutors was brought to believe in Christ and to devote himself to his service by these efforts. At the close of 1826 our friend felt constrained to offer himself to the Directors of the London Missionary Society, to go to the island of Madagascar as a missionary, on the principle they had then propounded of accepting the services of ministers for a limited period.

This offer having been approved, he reached Madagascar in 1827; and for nine years he prosecuted the work to which he had consecrated himself, with all his characteristic energy, and with great success. The share he had in translating the Scriptures, in preparing school books, and in superintending the mission schools, cannot be recited in this brief sketch, but was such as greatly facilitated the progress of the gospel, till, in 1835, the demon of persecution took possession of the Queen of that noble people, who proscribed Christianity, and virtually expelled our missionary brethren. Mr. Freeman and his lady, therefore, left that island for the Mauritius and the Cape of Good Hope, where they arrived in the spring of 1836, and where our friend occupied the pulpit of Union Chapel, Cape Town, Dr. Philip being then on a visit to England. Here he first became acquainted with the minute affairs of our South African missions, and which led on towards his more intimate connection with that now desolated field of Christian labor. The health of Mrs. Freeman having been greatly impaired by so long a residence within the tropics, they embarked for England, where they arrived, in greatly

improved health, at the close of that year.

New duties and labors now awaited him; he had to confer with the Directors, and to visit the constituents of the London Missionary Society in all parts of the kingdom. The want of an institution for the education of the daughters of missionaries having been strongly felt, he took a leading part in the establishment of a school for that purpose in the village of Walthamstow, where he had become connected with the Congregational church that had long enjoyed the ministrations of the late Rev. George Collison. In 1841, the loss of health having obliged the Rev. William Ellis to relinquish his official connection with the London Missionary Society, Mr. Freeman was appointed to the foreign secretariat, and appeared at the annual meeting of that year in that capacity, and shared with Dr. Tidman the labor of reading the report.

How faithfully he fulfilled the duties of that office at home, and at what risk of health and life he sought, in his late voyage to the Mauritius, and journey throughout Southern Africa, to inform himself and the society of the true state of affairs, both in Madagascar and Caffraria, these columns have afforded abundant evidence, and his last publications will be a perpetual monument. His removal, so suddenly, and at such a most anxious crisis, is, indeed, an inscrutable and astounding providence. Greatly is the cause of missions weakened by his death; but the God of missions must still be our strength and confidence.

NEW WORK ON MISSIONS.

The Missionary Spirit of the Evangelical Church. An Attempt to give the Statistics of Missions.
By JOHN HARTWIG BRAUER. Vol. I. Parts 1 and 2. 12mo. Hamburg. pp. 720.

The first part of this work was published in 1847; but the second did not issue from the press till the present year. This delay has been owing to the ill health of the author. And even now we should not be too sanguine in regard to the completion of his undertaking. If the remaining missions are to be treated with the copiousness which has characterized the work thus far, there must be a number of installments still to be paid.

The author first directs his attention to the missionary organizations of Germany. These he divides into three classes, namely, those which contemplate only the conversion of the Jews, those which aim at the conversion of both the Jews and the heathen, and those which confine their efforts to the heathen exclusively. Beginning with the institutions of the first class, he gives a history of Edzardi's Treasury for Jews and Proselytes, the Berlin Society for promoting Christianity among the Jews, the Union of the Friends of Israel in Bremerfels and Vicinity,

the Rhenish-Westphalia Union for Israel, the Evangelical Union of the Friends of Israel in Hesse Cassel, the Hamburg and Altona Union for Israel, and the Union of the Friends of Israel in Hesse Darmstadt. In the second class we find only the Evangelical Lutheran Missionary Society at Dresden, an institution which has since been transferred to Leipzic. As we pass to the third class, we have a valuable history of the missions of the Brethren in Unity, which closes the first part of the work. The second part presents a sketch of the Rhenish Missionary Society, the Berlin Society for promoting Evangelical Missions among the Heathen, the North German Missionary Society, Gossner's Evangelical Union for the Spread of Christianity among the Heathen, and the Chinese Institution. Here the second part terminates.

The reader will obtain a better idea of the minuteness with which the operations of these different societies are treated, when he is told that 60 pages are devoted to the Dresden Missionary Society, 175 pages to Moravian missions, 178 pages to the Rhenish Missionary Society, 109 pages to the Berlin Missionary Society, 104 pages to the North German Missionary Society, and 37 pages to Gossner's Missionary Society. A vast amount of labor has been bestowed upon the work thus far; and it is presumed that the author will endeavor to complete it in accordance with the same general plan. It is obvious, however, that his sketch of the continental societies will be the most valuable to American Christians. For a number of years he was the Inspector of the North German Missionary Society; and he has been for some time past the editor of two missionary periodicals, published at Hamburg. He has necessarily, therefore, become intimately acquainted with the missionary operations of Germany, Switzerland, &c.; and probably no one has greater advantages for setting them forth in such a work as the present. The "statutes" of the different organizations, which Mr. Brauer has incorporated into this work, add materially to its value.

FOREIGN MISSIONARY SOCIETIES.

Great Britain.

Society for the Propagation of the Gospel in Foreign Parts, 1701.
Baptist Missionary Society, 1792.
London Missionary Society, 1795.
Church Missionary Society, 1800.
General Baptist Missionary Society, 1816.
Wesleyan Missionary Society, 1817.
Foreign Mission Scheme of the Church of Scotland, 1824.
Foreign Mission Scheme of the Presbyterian Church in Ireland, 1840.
Loo choo Naval Mission, 1843.
Foreign Mission Scheme of the Free Church of Scotland, 1843.

Foreign Mission Scheme of the Presbyterian Church in England, 1844.

Board of Missions of the United Presbyterian Synod, united in 1847.

Borneo Church Mission, 1846.

Chinese Society for Furthering the Promulgation of the Gospel in China and the Adjacent Countries, 1850.

Germany.

Missions of the United Brethren, 1732.

Society for the Promotion of Evangelical Missions among the Heathen, at Berlin, 1824.

Rhenish Missionary Society, 1828.

North German Missionary Society, 1836.

Evangelical Lutheran Missionary Society, at Leipzic, (formerly at Dresden,) 1836.

Evangelical Union for the Spread of Christianity among the Heathen, (Gossner's.) 1836.

Berlin Missionary Union for China, 1850.

Holland.

Netherlands Missionary Society, 1797.

United States.

Americana Board of Commissioners for Foreign Missions, 1810.

American Baptist Missionary Union, 1814.

Methodist Missionary Society, 1819.

Free-will Baptist Foreign Missions Society, 1833.

Board of Missions of the Protestant Episcopal Church, 1835.

Board of Foreign Missions of the Presbyterians, 1837.

Foreign Missionary Society of the Lutheran Church, 1837.

Seventh-day Baptist Missionary Society, 1842.

American Indian Mission Association, 1842.

Baptist Free Mission Society, 1843.

Board of Foreign Missions of the Associate Reformed Presbyterian Church, 1844.

Board of Foreign Missions of the Southern Baptist Convention, 1845.

Missionary Society of the Methodist Episcopal Church South, 1845.

American Missionary Society, 1846.

Switzerland.

Evangelical Missionary Society at Basle, 1816.

France.

Paris Society of Evangelical Missions, 1822.

Sweden.

Swedish Missionary Society, 1835.

Missionary Society at Lund, 1846.

Norway.

Norwegian Missionary Society, 1842.

British America.

Board of Foreign Missions of the Synod of the Presbyterian Church of Nova Scotia,

SOCIETIES FOR EVANGELIZING THE JEWS.

Great Britain.

London Society for Promoting Christianity among the Jews, 1808.

British Society for the Propagation of the Gospel among the Jews, 1841.

Germany.

Society for the Promotion of Christianity among the Jews, at Berlin, 1832.

Union of the Friends of Israel in Bremerlebe and Vicinity, 1839.

Rhenish-Westphalia Union for Israel, 1843.

Hamburg-Altona Union for Israel, 1844.

Evangelical Union of the Friends of Israel in Hesse Cassel, 1845.

Union of the Friends of Israel in Hesse Darmstadt, 1845.

United States.

American Society for Meliorating the Condition of the Jews, 1823.

Holland.

Netherlands Union for co-operating in the Spread of Christianity among the Jews.

Switzerland.

Society of the Friends of Israel, at Basle.

France.

Union of the Friends of Israel, at Strassburg.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SOUTH AFRICA.—Mr. Aldin Grout, in a letter dated February 18, says: "Last Sabbath was to us an interesting day. Four men were admitted to our church, and commemorated the death of Christ for the first time. All our members were present, thirty-two in number; and there were nearly as many non-communicants with us. Such seasons not only refresh our hearts; they encourage us wonderfully. I cast my eye over the assembly, nearly all clothed respectfully in clean garments, and I said to myself, 'What hath God wrought?' Six or seven years ago, all were unclothed heathen." Nine others are candidates for admission to the church, and all of them have appeared well thus far.

Mr. Grout spends a part of his evenings in lecturing to his young men. "I am now," he says, "on the subject of astronomy, and I succeed far better than I hoped in making them comprehend what I teach them. They have questioned me for a long time as to how I knew the distance of one planet from another; and I put them off, supposing that I could not make them understand the problem. But a few evenings ago, I drew a triangle, with a short base and two long sides; and I had scarcely told them that, knowing the length of the base and the size of the two angles, we could say how far the sides must run to meet, when several of them exclaimed, 'That is it; it is plain; we see now.' And they laughed most heartily at the discovery. I spend half an hour after the lecture in teaching them the elements of vocal music, which greatly interests them." These young men hold services at two out-stations. At the monthly concerts they make reports of their labors and prospects, which afford encouragement to our missionary brother, and suggest subjects for prayer to those who are present.

Mr. and Mrs. Mellen arrived at Cape Town in good health on the 16th of August.

CONSTANTINOPLE.—Mr. Everett made a visit to Rodosto in August, and remained there ten days. He staid at the house of Arakel, the converted Jew, who was formerly with Mr. Schaufler

while translating the Scriptures into Hebrew and Spanish. One enlightened Armenian has suffered much for the truth's sake, but he is now protected by a special order from the Porte. Two others possess the same spirit; and others still are "reading and inquiring." On the 3d of August Mr. Everett preached the first sermon which has been heard in Rodosto for centuries. Nearly the whole day was devoted to the examination of the Scriptures, with interested and earnest inquirers. The succeeding Sabbath was spent much in the same way. During the time which intervened, there was much profitable conversation with persons friendly to Protestantism, as well as with others.

In a letter dated August 29, Mr. Dwight wrote as follows: "I have noticed with pleasure in my recent visits, that in several instances our Protestant brethren are living under the same roof with Armenian families; which would not have been allowed a short time since. This opens the way for a freer intercourse, that cannot fail to be beneficial." On one occasion two or three Armenian females were invited to hear the Scriptures read and prayer offered by Mr. Dwight; whereupon they accepted the invitation, and gave the strictest attention to what was said.

AINTAB.—Mr. Schneider wrote from Aintab on the 7th of August as follows: "Our work still wears a very encouraging aspect. Last Sabbath we had the largest congregation which we have ever seen here; and there was no special occasion to call out the people. The attention given to the Word was very close and solemn. The prospect of further additions to our community is as cheering as ever." Pastor Avedia has arrived at Aintab, to supply temporarily the place of Dr. Smith.

HASBEITA.—Dr. Van Dyck says, under date of August 23, "The prospect is that Mr. Thompson and myself will have more upon our hands than we can do. At Sidon matters are very encouraging. A friend from Acre urges us not to neglect that place. During our journey with Hon. Mr. Marsh, we found several good openings in villages on the road between Sidon and

Hasbeina, or a little off from it. And the latter place still claims most of our attention. We have been this summer, and shall probably continue to be, *stationed on horse-back*. Give us all the help you can."

BOMBAY.—The female boarding-school at this station has twenty-five pupils. "Their behavior and progress," Mr. Hume writes, "have been very satisfactory. One of them was received into the church near the close of the year. She seems to be a true Christian, and her walk is truly exemplary. Three others are church members, and appear well. They attend a daily Mahratta service at ten o'clock in the morning, which is conducted by myself for them and others who can be induced to attend. Fifty to seventy-five are generally present. They also attend our family worship in the evening; so that few children in America have better opportunities for religious instruction. The female teacher who assists Mrs. Hume is a truly pious person; and her influence on the girls is decidedly good." Mr. Hume also says that the female day-schools have about seventy-five pupils, and the boys' day-schools about four hundred. Two native Christians, a male and a female, assist in giving instruction to the scholars.

MADRAS.—Mr. H. M. Scudder, under date of August 13, announces the formation of a church at Arcot, consisting of Mr. Scudder, an East Indian woman, and a native, who was baptized on the occasion.

CANTON.—Under date of July 22, Mr. Williams says: "The troubles in the adjacent province of Kwangsi are waxing worse and worse; and one cannot but regard them as very serious. Thus far the insurgents have gradually proved successful; and the whole province of some seventy thousand square miles has come almost wholly under their control. They have set up a head whom they style the Emperor Tien-teh, or Heavenly Virtue. Money has been issued in his name, and edicts are promulgated under his authority. We can hardly say whereto this will grow." Mr. Williams also makes the following important statement: "There is no hope of mitigation in this movement; for there is no principle in it; neither is there any attempt to redress grievances. Yet it is singular how wide-spread are the reports, that the leaders have shown great contempt of the popular idols, having torn the images from their shrines, and acted as iconoclasts in many ways."

Home Proceedings.

MISSIONARY LABORERS WANTED.

THERE is a demand for laborers in some of the Indian missions, which the Prudential Committee are unable to supply. Two preachers of the

gospel are needed among the Cherokees immediately; and one or two more should be sent thither very soon. Another is wanted to break the bread of life to the Tuscaroras. After diligent inquiry, and after repeated applications to individuals, the Committee are constrained to say that they know not where to look for men to fill these different posts. Are there no ministers of Christ, of the requisite qualifications, who are willing to engage in this service? Must such stations as Fairfield, where Dr. Butler has labored so long and so faithfully, now be left without a missionary?

Two lay brethren are also needed among the Choctaws, one to commence a new station by opening a school, and the other to become the steward of one of the boarding schools. It is desirable that both should be able to conduct religious meetings; and the Committee will expect the teacher to acquire the Choctaw language.

If any person is inclined to enter either of these fields, he is requested to address a letter to the Secretaries of the Board.

EMBARKATION OF MISSIONARIES.

On the 2d of October, Rev. William Walker and Rev. Ira M. Preston, with their wives, sailed from New York for the Gaboon mission, in the brig Lowder, Captain Brown.

On the 17th of October, Rev. Homer Bartlett Morgan, of Watertown, New York, and Mrs. Harriette G. B. Morgan, of Clinton, New York, sailed from Boston for Smyrna in the ship Leland, Captain Hall, with the expectation of proceeding thence to Salonica, and of laboring among the Jews of that city. Mr. Morgan pursued his academical studies at Hamilton College, and his theological at New York and Auburn seminaries.

Miss Martha Ann Harris, of Homer, New York, accompanied Mr. and Mrs. Morgan. She is expecting to join the Nestorian mission during the ensuing year.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Auburn, Cong. ch. and so. 24 ; juv.	35 00
miss. so. 11 ;	
Portland, A lady, 15 ; Miss E. B. for debt, 10 ; a lady, for do. 10 ; cash, for do. 5 ; friend, 5 ; a widow, for debt, 1 ; a fem. for do. 1 ; a steamboat passenger, 50c. ; 3d ch.	
157 ;	204 50
Windham, m. c.	10 00
Yarmouth, A. L. B. for ed. hoa. chil.	5 00—254 50
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Rev. I. Rogers, 10 ;	
Mrs. U. L. 2 ;	12 00
Temple, A fam. friend,	1 00
Weld, m. c. 5,30 ; fam. class in s. s.	
2,30 ;	7 50—30 50

Kennebec co. Conf. of chs. B. Nason, Tr.	Windsor co. Aux. So. J. Steele, Tr.
Augusta, A lady, for debt, 3 00	Chester, m. c.
Hallowell, do. for do. 2 00	
Richmond, Rev. P. F. B. 3 00—8 00	
Lincoln co. Aux. So. Rev. J. W. Ellington, Tr.	
Bath, Winter st. cong. so. m. c. 30 00	
Boothbay, 2d par. m. c. 10 00	
Phineasburg, Cong. ch. and so. 18 92	
Waldboro', S. More. 10 00	
Wiscasset, A. R. 10 00—75 92	
Penobscot co. Aux. So. E. F. Duren, Tr.	
Garland, Cong. ch. m. c. 10 00	
Levant, m. c. 1; Indiv. 9; 10 00—20 00	
Seboomook co. Aux. So. C. Seiden, Tr.	
Bloomfield, Ch. 22 70	
Norridgewock, 1st par. 33 00; Juv. class for ed. chs. 3; 36 00	
Solon Village, Dr. B. 3 00—62 32	
York co. Conf. of chs. Rev. G. W. Cressy, Tr.	
Limerick, Rev. C. Freeman, 10 00	
Lyman, A son, for debt, 1 00	
Saco, 1st ch. and par. benev. so. 175 00—186 00	
	630 24
Andover, s. s. for sch. in Ceylon, 10; Bethel, cong. ch. m. c. 25; Bethel, cong. ch. and so. 20; Blue Hill, cong. ch. and so. to cons. Rev. A. J. Bayley of Lincoln as H. M. 60; Bowdoin, m. c. 6.75; Buck- port, Elm-st. cong. so. to cons. SOLOMON SKINNER an H. M. 105; a lady, for debt, 20; Chesterville and Fayette, cong. ch. and so. 5.50; Derryville, s. a. 20; a lady, 5; E. Machias, m. c. 23; Ellsworth, cong. ch. and so. 100; Mrs. G. Herbert, for debt, 10; juv. miss. assn. 10.50; Frankfort, cong. ch. and so. 22.74; Fryeburg, H. C. Buswell, 15; Hebron, a son, friend, 1; Monson, chil. m. box to Mr. F. Dan's, 1.55; Oland, cong. ch. 4; Prospect, cong. ch. and so. 9; Robbinsston, m. c. to cons. REV. ANTHONY STOWELL, of Jamaica, Vt. an H. M. 61; Turner, cong. ch. and so. 3.75; s. a. 18.55;	557 35
	1,187 59
NEW HAMPSHIRE.	
Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, A. W. 5 00	
Bristol, m. c. 13 00	
Campbell, Cong. ch. 16 00	
Hanover, Mrs. A. Dickinson, for debt, 50 00—84 00	
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Ambert, A friend for debt, 100 00	
Merrimack, Cong. ch. and so. 50.50;	
Reed's Ferry, a little girl, dead; 15c.; 59 05—139 65	
Merrimack co. Aux. So. G. Hutchins, Tr.	
Hooksett, A. D. 5 00	
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d cong. chs. m. c. 8 04	
Stratham, Mrs. L. 10 00—18 04	
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Tamworth, Indiv. 5; juv. miss. so. 2; Rev. I. B. and fam. 1.50; 8 50	
	273 19
VERMONT.	
Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. s. s. 5 81	
Middlebury, do. for a pupil in fem. sem. at Orono, 12.72—18.53	
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Rev. Dr. Wheeler, for debt, 50 00	
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. m. c. 14 50	
Washington co. Aux. So. J. W. Howes, Tr.	
Barr, Mr. M. 20	
Berlin, Rev. J. Hobart, for debt, 8 00—8 30	
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so. m. c. 32 03	
Grafton, Cong. ch. and so. ed. 67.73; m. c. 29; 69 72	
Marlboro', La. 4; a sister's first free will off g. 3; do. 3; Mrs. M. M. P. 2; 18 00	
N. Wardboro', Cong. ch. 13 56	
Townshend, Genl. 6.50; la. 31.17; m. c. 14.96; 44 02	
W. Halifax, Cong. so. m. c. 14 00—205 33	
MASSACHUSETTS.	
Barnstable co. Aux. So. W. Crocker, Tr.	
Sandwich, Calvinistic cong. ch. and so.	23 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Fitchfield, Young ladies' Institute, 46 00	
Sheffield, Genl. 45.54; la. 49.45; 95 00	
Washington, m. c. 7 00	
Williamsstown, Rev. J. Tatlock, for debt, 5 00—153 00	
Boston, S. A. Danforth, Agent. (Of wh. fr. a friend, for debt, 1,000; Alvan Simonds, for do. 50; a friend, for do. 15; T. S. 10; S. G. 5; a well-wisher, 1; a friend, do. 1.) 1,136 08	
Brookfield Assn. William Hyde, Tr.	
Ware, W. Hyde, to some Miss HARRIET S. Hyne, an H. M. for debt,	100 00
East co. North, Aux. So. J. Caldwell, Tr.	
Newburyport, Mrs. Z. P. Banister, for debt,	
Essex co. South, Aux. So. C. M. Richardson, Tr.	
An unknown friend, for debt, 500; a friend, 50c.; 500 50	
Gloucester, N. ch. m. c. 10 00	
Lynn, S. Rust, for debt, 5 00	
Marblehead, m. c. 20 00	
Rockport, Miss. assn. 20 00	
Salon, Miss F. Mansfield, for debt, 15 00—370 50	
Franklin co. Aux. So. L. Merrim, Tr.	
Charlemont, E. so. Miss S. S. I. & W. cong. so. 17.35; 18 25	
E. Hawley, Cong. so. 19 65	
Greenfield, L. S. 5 00	
Montague, Cong. so. m. c. 10.35; gent 26.30; in 20.19; 36 89	
Shelburne, Cong. so. m. c. 5 44	
Sunderland, Ch. and so. to cons.	
CHARLES HARDING an H. M. 100 00	
Warwick, Trin. sq. 35 00—210 23	
Hampden co. Aux. So. C. O. Chapin, Tr.	
Agawam, 1st cong. so. m. c. 15 16	
Blandford, Cong. so. m. c. 19.08; gent, 34.70; in 57.30; 111 08	
Chester, 1st cong. so. m. c. 38 00	
Chesterville, Cong. so. m. c. 19 71	
Chicopee, 1st cong. so. 43.69; m. c. 13.03; 3d cong. so. m. c. 34; 90 72	
Chicopee Falls, Coll. and m. c. 63 46	
B. Griswold, Cong. ch. and so. do. 24 86	
E. Long Meadow, Cong. so. m. c. 10.38; 4d m. c. 29; Rev. H. 44 28	
Bingham, for debt, 5; 44 28	
Feeding Hills, Cong. so. m. c. 14.02; a family, 3.75; 22 77	
Holyoke, 1st cong. so. 7.95; m. c. 11.05; 18 30	
Long Meadow, Cong. so. m. c. 36.42; gent 85.74; la. benev. assn. 35.63; ew. cir. 85; 242 79	
Ludlow, 1st cong. so. m. c. 33.22; gent and la. 39.45; 70 78	
Monsom, Cong. so. m. c. and coll. N. Wilbraham, Cong. so. 35.16; m. c. 34.56; 85 00	
Palmer, Cong. so. m. c. 11 00	
S. Wilbraham, Cong. so. 20.50; m. c. 19.20; 39 70	
Southwick, Cong. so. 22 00	
Springfield, George Merriman, for debt, 1,000; S. ch. a friend, 90; Mrs. C. Merriman's inf. u. a. class for sch. in Ceylon, 7; 1,027 00	
Tolland, Cong. so. 3; la. 7; 10 00	
Westfield, Dr. Davis's so. 113; m. c. 85; a friend of Armenia, 34; 232 00	
W. Granville, Cong. so. 31 19	
W. Springfield, do. 102.75; m. c. 54; 157.75-2,449 55	
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Ambert, Mrs. M. ARNE E. G. WARREN an H. M. (for debt,) 100 00	
Greenwich, Miss. so. to cons. Rev. ERASTUS CURRIE an H. M. 64 00	
Haydenville, A friend, wh. cons. Rev. EDWARD SWARTZ an H. M. 73 25	
Hadley, Mt. Holyoke sem. teach- ers and pupils, 405 00—643 25	

Middlesex North and vic. J. S. Adams, Tr.	
Groton, A lady,	3 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Medway, J. C. Hurd and Miss R. A.	
Hurd, for debt,	100 00
N. Wrentham, Union cong. ch. m. c. 15 00	
Roxbury, Eliot ch. and so. m. o.	
20 95; Mrs. A. P. Waters, 15;	35 95
W. Roxbury, Spring-st. cong. m. c. 12 41—163 36	
Palestine Miss. So. E. Alden, Tr.	
Braintree, Dr. Storer's so. fa.	45 50
S. Abington, A son friend,	1 00—45 50
Pilgrim Aux. So. J. Robbins, Tr.	
Kingston, 2d cong. ch.	8 12
Taunton and vic. Aux. So.	
Attleboro', 1st cong. ch. m. c.	2 00
Fall River, N. Durfee,	360 00—362 00
Worcester co. Central Aux. So. A. D. Foster, Tr.	
Worcester, Central ch. s. a. class, 1/85;	
inf. sch. 2; a s. a. scholar, 75c;	4 00
	6,001 89
A young lady, 12; Andover, Rev. Dr. J.	
Edwards, 100; Bedford, a family, 30;	
Brighton, a friend, 15; Chelsea, Bowdway	
ch. m. c. 23 50; E Cambridge, Evan. cong.	
ch. and so. m. c. wh. and prev. dons. cons.	
JOHN WHIPPLE an H. M. 16,61; Medford,	
A. Richards, dec'd, 1; N. Chelmsford,	
cong. ch. and so. 25; Reading, Bethesda ch.	
ch. m. c. 8,29; W. Cambridge, Mr. Horton's	
ch. and so. 282,10;	
	514 10
	5,15 99
CONNECTICUT.	
Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Huntington, Mrs. T. Funderson,	10 00
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Stamford, A friend, to come. Mrs. SARAH	
A. RITCHON an H. M.	100 00
Hartford co. Aux. So. A. W. Butler, Tr.	
Hartford, T. S. Williams, for debt,	
1,000; a few friends, for youth in	
Hebck sem. 50;	1,050 00
Manchester, 1st so. gent. 261,06; la.	
112,13; m. c. 31,67; wh. cons.	
HORACE PITKIN, LEWIS BURKE,	
NORMAN W. SPENCER and Mrs.	
HARRIET O. FRANKS H. M.	424 86
Simsbury, H.	5 25
S. Windsor, coll. 32,70; m. c. 4,40; 37 10	
Suffield, 1st so. la.	40 00
Wethersfield, m. c.	34 79-1,592 00
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, 1st so. gent. and la.	25 00
New Britain, 1st so.	20 00—45 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Cornwall, St. Eccles. so.	48 00
Ellsworth,	13 45
Salisbury, A sister in Christ, for debt,	3 00—66 45
Middlesex Assn. S. Stilliman, Tr.	
A friend,	5 00
New Haven City Aux. So., A. H. Malthy, Ag.	
New Haven, Rev. D. L. Ogden, for debt,	
5; young la. benev. so. in York square	
sem. 12; Centro ch. s. a. mso. for Nesto-	
rian m. 51,09; Union m. c. 21,08;	
Broadway s. a. 8,85; North ch. J. D. 3;	
New Haven co. East, Aux. So. A. H. Malthy,	
Agent,	
East Haven, Rev. S. Dodd,	20 00
Norwich and vic. and New London and vic.	
P. A. Perkins, Tr.	
N. Stonington, Juv. miss. so.	1 00
	1,941 15
RHODE ISLAND.	
Bristol, B. Wyatt, for debt,	10 00
NEW YORK.	
Auburn and vic. H. J. Bartwell, Agent.	
Auburn, 1st pres. ch. m. c. 15,37;	
s. a. for H. J. Wilson, Cayuga, 10;	
2d pres. ch. 20,45; J. H. S. 19;	35 42
Cato, 1st pres. ch.	21 00
Cayuga, Pres. ch. 40; la. miss. so. 24; 64 00	
	223 30
Genen, 1st cong. ch. 11,39; 1st pres.	
ch. 23; L. G. 1; ack. in June as fr.	
Geneva.	
Mexico, 1st pres. ch.	16 00
New Haven, Cong. ch. m. c. 6,28; J.	
Dodd, 50;	56 88
Weedsport, Rev. C. E. Avery,	10 00
	104 26
Ded. disc.	1 04—222 96
Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
East New York, R. D. ch. m. c.	27 75
Rev. W. H. Van Doren for the	
"little sisters,"	19 60
Tarrytown, R. D. ch. quar. miss. coll. 41 50—81 25	
Chataquoqua co. Aux. So. S. H. Hungerford, Tr.	
	8 75
Carroll, Cong. ch.	4 03
Jamestown, 1st pres. ch.	17 93
Westfield, Pres. ch. and so. 63,54;	
ladies for fem. sch. in Ceylon, 42;	105 54
	136 25
Ded. disc.	31—135 94
Geneva and vic. C. A. Cook, Agent.	
Centre Lisle, Cong. ch.	22 30
Coventry, 1st do.	21 22
Geneva, Pres. ch. H. Dwight, 70; C.	
A. Cook, 25; W. H. S. 1; do. 1;	97 00
Guilford, 1st cong. ch.	34 78
Ira, Mrs. S.	2 50
Newark Valley, E. W.	1 00
Northville, Pres. ch.	72 00
Pitcher, Cong. ch.	14 50
Plymouth, D. M.	1 00
Preston, Pres. ch.	21 53
Rushville, Cong. ch.	8 37
	296 20
Ded. disc.	68—295 59
Greene co. Aux. So. J. Doane, Tr.	
Hunter, Pres. ch. m. c.	30 00
Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	7 00
Sweden,	15 00—22 00
New York City & Brooklyn Aux. So. J. W.	
Tracy, Tr.	
(Of wh. fr. H. Holden, for debt, 250;	
Broome-st. E. F. G. 100; J. W. Benedict,	
for Armenian miss. 50; Central pres. ch. s.	
s. miss. assn. to ed. boy at Gabeos m.	
15; Brooklyn, S. pres. ch. 105,62;)	782 77
Syracuse and vic. J. Hall, Agent.	
Fayetteville, Pres. ch.	35 28
Otisco, Cong. ch. 77,75; youth's miss.	
so. for Theodore C. Strong, Cey-	
lon, 20;	97 75—133 03
Washington co. Aux. So. M. Freeman, Tr.	
Cambridge, Mr. Fillmore's ch. 26; coll. at	
anniversaries, 24,34;	56 94
	1,733 01
Albany, E. G. 5; 4th pres. ch. 100; cong. ch.	
m. c. 3; Bergen, cong. s. s. 5,19; Brockell's	
Bridge, M. M. 2; Canaan Centre, a friend,	
5; Chazy, J. C. H. 10; Mrs. A. Hubbard,	
5; for debt, 4; 14; Colchester, Mrs.	
Sarah Downs, 50; pres. ch. m. c. 14;	
Cornwall, Rev. D. C. 5; De Witt, a lady,	
3; Factoryville, pres. ch. and so. 14,45;	
Greenfield, cong. ch. 17; Hamden, Mrs. J.	
R. 5; Haverstraw, 1st pres. ch. m. c. 11,97;	
Hilldale, pres. ch. 8,50; Jamaica, pres.	
ch. m. c. 38,25; Johnstown, J. P. W. 2;	
Moorburg, 1; New York, cong. ch. fam.	
miss. so. 12,25; New Scotland, pres. ch.	
31,70; New Windsor, Rev. A. Dean, 7;	
Painted Post, pres. ch. 41,35; Panama,	
pres. ch. and so. 46; Portville, pres. ch.	
13; Prattsburg, 1st pres. ch. m. c. 31;	
Redman, cong. ch. 26; Root, Rev. J. H.	
C. 10; Schenectady, Mrs. E. H. S. 5; R.	
D. & s. inf. class, 2,34; Southport, pres. ch.	
26; Strykersville, cong. ch. 4,30; Truxton,	
S. Hutchinson, 30; 1st pres. ch. 3; s. a.	
1,59; Valatie, pres. ch. 23,35; m. c. 32,49;	
W. Galway, Miss B. 5;	691 56
	9,454 57

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
New Brunswick, 1st R. D. ch. 45.00 ;	
Schraubensburgh, R. D. ch. 30 ;	75.00
Bloomfield, Pres. ch. (of which for Sarah L. Dodd, Ceylon, 26; 275.53; Elizabeth- town, Henry M. Baker, wh. coms. him as H. M. 100; Newark, C. S. 5; 1st pres. ch. m. c. 100); a lady, for debt, 20; 3d pres. ch. m. c. 12.70; s. s. a. bro. and sis. 1; 6th pres. ch. s. s. 15; Orange, 2d pres. ch. 150; Perth Amboy, a gent. 3; a lady, 1; Shrewsbury, little Addison, 25c.; W. Bloomfield, pres. ch. 53.25; juv. miss. 20; 57.54; m. c. 19.19;	813.69

Legacies—New Providence, Mrs. Margaret Riggs, by Rev. J. L. Riggs, Ex't., (prev.
rec'd, 110.)

889.29
92.14
911.43

PENNSYLVANIA.

Athens, Pres. ch. m. c. 23.49; Carlisle, 1st pres. ch. 51.32; Harrisburg, a friend, 8; Philadelphia, H. & S. Duffield, 20; T. M. Mitchell, 20; 11th pres. ch. M. E. D. 5; Pittsburg, L. Dickey, 20;	
<i>Legacies</i> —Union co. Andrew McClellan, by J. F. Linn, (prev. rec'd, 1,419.33.)	147.81

147.81
166.67
314.48

MARYLAND.

Baltimore, Miss H. A. H. 10; St. John's ch. 65.03;	
DISTRICT OF COLUMBIA.	75.03

Washington, Rev. J. F. C.	2.00
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VIRGINIA.

Covington, Miss P. A. 5; Wythe and Pulaski, fam. tract so. and miss. so. 41;	45.00
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5.00

GEORGIA.

By C. S. Little, Tr. Two fem. friends, for miss. to Bermeo, 4; Macon, L. Clark, 40;	44.00
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4.00

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Alexandria, 18; chil. 52c.; Amosville, a bal. 25c.; Burton, 1; chil. 5c.; Bremon, 11.30; Center, 5.93; chil. 35c.; Cincinnati, E. S. 10; 3d pres. ch. s. c. 10.55; Cleves, Mrs. H. 4; Kingston and Porter, 1; Van Steckle, 15; Lexington, Evan, pres. ch. 9.88; chil. 10c.; Meigs co. 7th pres. ch. 3.15; Mt. Gilead, 3.93; chil. 40c.; N. Bethel, 5.49; New Plymouth, 6.57; chil. 25c.; Northforth, 24; Salem and Fearing, 8.14; ded. disc. 1.50; Western Reserve Aux. Soc. by Rev. S. G. Clark. Middlebury,	136.90
	20.00
	156.90
	85.00
	241.90

20.00
85.00
5.00

INDIANA.

By G. L. Wood, Tr. Danville, Pres. ch. m. c. 45.43; Lawrence- port, 9.00; Livonia, 7.30; ded. disc. 75c.; Greencastle, a. s. for ed. of a boy at Gabon miss.	
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61.62
5.00

ILLINOIS.

Aurora, Ch. 5; Belleville, pres. ch. 16; m. c. 8.70; a. s. 1.30; Woodburn, Bunker Hill song. ch. 30;	61.00
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66.66
5.00

MICHIGAN.

Allagan, Pres. ch. and so. 10; Detroit, H. T. 1; Jonesville, 1st pres. ch. and so. 14.50; Marshall, pres. ch. s. a. 10; do. for printing gospel in Zulu, 10; Monroe, 1st pres. ch. 30; Niles, W. T. N. 5; Port Huron, cong. ch. m. c. 10;	90.50
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WISCONSIN.

Green Bay, Pres. ch. m. c. Legacies.—Delavan, Miss Lydia Perkins, by C. Parsons, Adm'r, (prev. rec'd, 50.)	14.00
	97.00

111.00

IOWA.

Bellevue, Cong. ch. m. c. 1; Davenport, do. 9; S. Burnell, 6;	16.00
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MISSOURI.

St. Louis, Mis. B. S.	3.00
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3.00

LOUISIANA.

New Orleans, Pres. ch. Lafayette square, m. c. 34.10	
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MISSISSIPPI.

De Kalb, A few friends,	10.00
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10.00

TENNESSEE.

Jonesboro', Pres. ch.	100.00
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100.00

IN FOREIGN LANDS, &c.

A missionary's left hand, for debt, Liverpool, Mrs. T. L. Crittenden,	10.00
	10.00

20.00

Legacies.—Jaffna, Ceylon, Mrs. Mary E. Ap- thorp, (prev. rec'd, 1,732.32.)	91.20
	111.30

111.30

Donations received in September, \$14,518.37 Legacies,	377.01
	\$14,895.38

\$14,895.38

**3rd TOTAL from August 1st to
September 30th, (of wh. for debt,
\$1,555.) \$25,602.67**

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in September, \$302.72

DONATIONS IN CLOTHING, &c.

Boston, Ms. A bundle, fr. juv. miss. alliance, Ch. of the Pilgrims, for Rev. L. Lyons, Sandw. Island.	
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1.00

Colchester, Ct. A barrel, fr. cong. so. Ja. saw. so. for Mr. Bushnell, W. Africa.	
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1.00

Gray, Me. A box, fr. la. sow. cir. of cong. so. for Mr. Kingsbury, T. hoc. m.	
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1.00

Mariboro', Vt. A quilt fr. Mrs. M. M. Potter. Nondham, N. J. A box, fr. Mrs. E. Dalzel, for Mr. Riggs, Smyrna.	
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1.00

New Bern, N. H. A barrel, fr. la. sow. cir. for Mr. and Mrs. Winship, Choc. m.	
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1.00

Norwich, Ct. A box, fr. H. P. Arms, for Mr. Bushnell, W. Africa.	
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1.00

Philadelphia, Pa. A box, fr. Mr. Raynor, for Mr. Wilson, W. Africa; twelve boxes medicines, fr. Dr. Jayne, 516.1.	
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516.00

Washington, D. C. Two boxes, fr. Rev. J. R. Eckard, for Mr. Wilson, W. Africa.	
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516.00

*The following articles are respectfully solicited from
Manufacturers and others.*

Printing paper, writing paper, stationery, slate,
shoes, hats, blankets, sheets, pillow-cases, towels,
shirts, socks, stockings, faille-cloth, flannel, domestic
cotton, etc.